

SERMONS,
PREACHED BY
M^r. HENRY SMITH.

*With Prayers, both for Morning and
Evening, therunto adjoynd.*

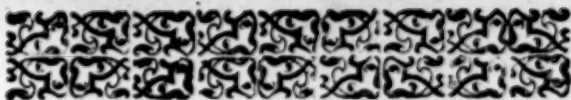
And published by a more perfect
Copie then heretofore.

PRO. 28. Ver. 13.

*Hee that hideth his finnes, shall not prosper: but hee
that confesseth and forsaketh th. m. shall haue mercy.*

L O N D O N,
Printed by IOHN BEALE, for *John Parker*
dwelling in *Pauls Church yard*, at the
three Pidgeons. 1621.





To the right Noble LORD, the
 Lord EDWARD, Earle of Bedford,
 Grace and Peace from the
 LORD.



S the little Bee gathereth not Honie for her
 selfe alone, but for others; so, right Honoura-
 ble, I am bold to present your good Lordship
 with my Choice, my Care, and the Iusse. The
 first, your Honourable selfe, and in this, as
 you are the hope of the reuining of your vu-
 bonied Noble Grand-father and Father: so my hearty well-
 wishing (together with the Prayers of all the Godly) is, that
 what the Almighty graced them with, in you may be re-
 doubled. The second is, the Fountaine whence the first had his
 streame, and being in me (as a member of the Church) what
 I wish to the same assured Assembly of Gods People, I leave to
 the alone determiner of all Controuersies whatsoever. The last,
 I commend to the onely direction of the Lord. Now as the faith-
 full Disposer of Gods Truth, was a man linked vnto me in as-
 sured friendship whilst hee liued: so I hauing with care long
 sithence collected these his Sermons together, doe now with
 singlenesse of heart present the same to your Lordship, and
 herewith am prest to performe all such duties to your Honour,
 as God shall enable mee vnto, both in Prayer, for your health,
 and increase of zeale to the maintenance of his poore Flocke,
 which I hope is the onely ayme and end of all your Honourable
 purposes. Thus with all other graces, I most heartily desire that
 Father of Light to enrich you in this life, and after this to blesse
 you with immortallitie in that place of rest for euer.

Amen,

Your Lordships to command,
 W. S.

A 2

The



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THE SINNERS CONVERSION.

THE TEXT.

Luke 19. Verse 1. 2. 3. 4. 5

1. Now when Iesus entred and passed through Iericho,
2. Behold, there was a man named Zacheus, which was the chiefe receiuer of the Tribute, and was rich :
3. And he sought to see Iesus, who he should be, and could not for the prease, because he was of a low stature.
4. Wherefore hee ranne before ; and climbed vp into a wilde Fig-tree that hee might see him, for he should come that way.
- 5 And when Iesus came to the place, hee looked vp, and saw him, and said vnto him, Zacheus, come downe at once : for to day I must abide at thine house.



N the end of the Chapter before going, wee may see how *Christ* healed a man, blind in his bodily sight, namely, *Bartimeus*, whereby he sheweth himselfe to be the Physician of the bodie : Here wee shall see how he cured one blind in minde, namely, *Zacheus*, whereby he sheweth himselfe to be the Physician of the soule, and therefore the Sauour of the whole Man.

Ephes. 5:23.

The Siners Conuersion.

In speaking of *Zachens* and his conuersion, wee will obserue foure circumstances: First, the place where hee was called, which was Iericho: secondly, the person that was called, *Zachens* the Publican. Thirdly, by whom and how he was called, by the voyce of Christ. And lastly, the effect and fruit of his calling, his good confession.

The First circumstance.

First therefore for the place where he was conuerted, it appeareth to be Iericho, a City not farre distant from Ierusalem. It was sometimes a notable Citie, till it was subuerted and ruinated by the Lords Champion *Iosua*. It was builded againe in the daies of *Ahab*, by *Hiel* the Bethelite, and remaineth at this day with the rest of that holy Land, vnder the Turkish Empire. Vnto this Iericho, the Lord of Heauen and Earth vouchsafeth to come in the likenes of a Seruant. And as *Iosua* compassed Iericho seuentimes, minding to destroy it, so Christ the true *Iosua*, resorted oftentimes to Iericho, minding to saue it. But as in the destruction of Iericho, *Iosua* spared none but *Rahab* the Harlot: so Iesus in his iourney to Iericho, conuerted none but *Zachens* the Publican. When *Iosua* had conquered and razed Iericho, he sowed Salt in it to make it barren, and cursed him that should attempt to build it vp: yet in this barren soyle Christ hath his spirituall Haruest, and in this cursed City hee hath a holy Temple, a blessed building. Samaria that wicked City, affordeth many that beleeeue in Christ, *John* 4. 39. And out of Galilee, from whence they thought no good thing might come, *John* 1. verse 46. Christ called diuers of his Apostles: and euen in Iericho this cursed City, Christ hath a rich man that is to bee saued. In every place Christ hath his chosen. There is neither Jew nor Gentile, Barbarian nor Scythian, bond nor free, but Christ is n all, to all that call vpon him, *Rom.* 10. 12.

Thre

Ios. 6:

1. Reg. 15. 34.

John. 7. 52.

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The ſecond circumſtance.

NOW followeth the deſcription of *Zacheus*, which is moſt plainly and fully ſet forth vnto vs. The holy Ghoſt ſpeaking of *Zacheus*, and his Conuerſion, comes in with an *Ecce*, Behold; as if it were a wonder that *Zacheus* ſhould be conuerted: *Zacheus* was a Gentile, a Publican, and a rich man, and therefore behold a miracle; as if in the Conuerſion of *Zacheus*, theſe three ſhould bee conuerted at once.

Zacheus was a Gentile: a maruell to ſee a Gentile become a Iew, that is, to beleue in Chriſt. Hee was a principall Publican; a ſtrange thing to ſee a chiefe Cuſtomer to giue ouer his Office: and hee was rich alſo; a rare matter to ſee a rich man to enter into the Kingdome of God: and therefore behold a Miracle, as if at this day the Turke, Pope, and the King of Spaine, were at once perſwaded to forſake their Idolatry and Superſtition. Chriſt going to Ieruſalem, conuerteth a Gentile, to ſignifie the calling of the Gentiles: he conuerteth a Publican, to ſhew that notorious Sinners may hope to be ſaued, if they repent and amend, as *Zacheus* did. Hee conuerteth a rich man, to ſhew that all rich men are not excluded from the Kingdome of Heauen. Rom. 1. 28. Mat. 19. 23

He was called *Zacheus* before his Conuerſion, but hee was neuer truly called *Zacheus*, till Chriſt called him ſo. His name ſignified, ſimple, pure, honeſt; but his life was ſubtill, impure, and moſt deteſtable. Thus many are called by honeſt names, whoſe deeds bewray their diſhoneſt natures, and vices oftentimes are ſhrowded in the habits of vertue, like *Aſopes* Aſſe, masking in the Lions ſkinne, till his long eares detect his folly, or like the Crowe that is deckt in other Plumes, till euery Bird doe plucke his feather.

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Zachens by his Profession was a Publican, and therefore much detested of the Iewes : for the Publicans were Roman Officers, appointed to gather and receiue publike Custome or Tribute of the Iewes, who were at that time in subiection to the Romans. And amongst these Officers, *Zachens* was the chiefe, and (as it seemeth) Overseer of the rest that were in Iericho, and therefore in chiefe hatred among the Iewes, as one that chiefly fauoured the Romans tyranny, and serued to abridge their Country liberty, which ought not to be subiect to any Nation.

Besides, hee contemned the Ceremonies of the Iewes, and regarded not their Religion, nor liued after their Law, and therefore with the rest of the Heathen Publicans, was excommunicate out of their Synagogue, *Mat. Chap. 18.*

Thus was he hated for his Profession, because hee was a Publican ; and for his Religion, because hee was a Heathen. Yet was he beloued for his wealth, for rich men haue many friends, *Proverb 14. 20.* And though they doe neuer so wickedly, yet haue they some to take their parts. If they speak neuer so proudly, yet are there some to prayse their saying, *Eccle. 12. 23. 24.*

Zachens was a Publican, and therefore rich : for Publicans must needs bee rich, and Vsurers wil be wealthy. But rich publicans make poore princes, and wealthy Vsurers make many Beggers. In euery prouince there were many Publicans, and therefore much poore people in euery place : for where there be many Caterpillers, the fruit is soone consumed ; and where there be many Extortioners, Beggers must needs abound.

By the Law of God, there might be no Beggers in Israel : but when so many Publicans were suffered to receiue Tribute of the Iewes, contrary to Gods Law, no maruell though so many sate and begged, contrary to Gods Law *Luke 18. John 9. Acts 3.* By the Law of God

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God, there ought to bee no Beggars among Christians, *Psal. 32.25.* But when so many Vsurers are tolerated in a Christian Cōmon-wealth, contrary to the Law of Christ, *Luke 6.15.* no manuell, though we haue so many beggers, contrary to the mind of Christ. *The poore* (saith Christ) *yea* *Leu. 35.36.37* *shall haue alwaies with you, but when you will, you may doe* *Marke 14.7.* *them good.* and we shall be sure to haue the poore a-mongst vs alwaies, but we must make such good prouision for them, that they be not faine to begge their bread.

Thus was *Zachens* rich to himselfe, for he was a pub. *Psal 37* lican, but he was rich toward God also, for he had a desire to see Christ. Almighty God *who was rich in mercy,* *E-* *Luke 2.2.* *phesians 2.* hath so inspired his heart with the desire of heauenly riches, that whereas before his whole delight was in seeking of wordly wealth, now his greatest care is to seeke for heauenly treasure. He now forgetteth what his Profession is, and begins to be of a new profession: and hee whose heart was wholly set vpon earthly profit, is now like olde *Simeon*, most desirous to see his Sauour. The Tetrarch *Herod*, desired to see Christ, and despised him when hee saw him, *Luke 23.8.11.* but *Zachens* the Publican desired to see Christ, and reioyced when he saw him, like *Abraham* that desired to see the day of Christ, *Iohn 8.56.* And therefore of the servant of Satan, *Zachens* is now become the Childe of *Abraham*, which reioyced to see the day of Christ. Happy were his eyes that saw so blessed a sight, for many prophets and righteous *Luke 10.* men haue desired to see and to heare those things, that *Zachens* both saw and heard and could not see nor heare the same. If *Iacob* thought himselfe happy, if that hee might see his sonne *Ioseph* before his death, then surely *Gen. 45:* thrice happy *Zachens*, whose hap it was, not onely to see (as *Iacob* did) but to reioyce (as *Mary* did) in Christ his Sauour.

As *Zachens*, was desirous to see Christ in Earth, so I
would

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would haue the rich Men of our time, desirous to see Christ in heauen. For although with the eyes of our body we cannot see Christ as *Zachens* did, yet with the eyes of our Faith wee may behold him as *Stephen* did, *Acts* 7. But if our Faith be so weake-sighted, that wee cannot see Christ, yet let vs haue a desire to heare Christ in his word, whereby our Faith may be increased: for faith comes by hearing the Word of God. And as the Queene of the South desired to heare the Wisedome of *Salomon*, so let vs be desirous to heare the wisdome of Christ our Sauioir.

Iohn 20.31.
Rom. 10.

1 Reg. 10.

King *Salomon* left some Bookes in writing, wherein is scene some part of his wisdome; and Christ our King hath left vnto vs his most sacred Word, as it were a taste of his wisdome, sufficient matter for our saluation: this is that heauenly foode, *Mat.* 4.4. whereby our soules are fed vnto eternall life; let vs therefore labour for that heauenly foode: and as the Israelites were carefull to gather *Manna* to sustayne their bodies, so let vs be as carefull to heare the word to feede our soules. The people in the time of Christ, *Iohn* 6. 24. tooke great paines to follow Christ both by Land and Sea: and many now adayes (I confesse) are very forward to follow his faithfull Ministers: but as they followed Christ so fast to fill their bellies, so these frequent Sermons for fashion to serue the time,

Exod. 19.

Iohn 6. 26.

Zachens is desirous to see Christ: a godly care; but yet hee could not obtaine his purpose: a thing common; for euery one that hath any good motion, hath alwayes some hinderance to crosse the same; and *Zachens* hath a double impediment to hinder his honest enterprise: The prease of the people, and his little stature. Whereof the former, that is, the multitude, is alwayes wont to bee an Enemie to those that would come to Christ. This hyndred the blind man from receiuing his sight, *Luke* 18. for the people rebuked him that hee should hold his peace, till Christ called him and opened his eyes. This hindered

Two impediments

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hindred them that brought the Man ſicke of the Palfie, *Mar. 2.* for they could not come at Chriſt for the preaſe, till they vncouered the rooſe of the houſe, and let downe the Bed wherein the ſicke of the Palfie lay.

This hindered the healing of the Deaſe and Dumbe, *Mar. 7.* till Chriſt tooke him aſide out of the multitude, and cured him. This hindered the rayſing of the Rulers Daughter, *Mar. 9.* till Chriſt had thruſt out the Minſtrels and the multitude, and then reſtored the Mayd to life. Finally, this hindred *Zacheus* here from comming vnto Chriſt, till Chriſt vouchſafed to call him to himſelfe. Thus alwaies a multitude that is prone to euill, doth withdraw and hinder vs from approaching vnto Chriſt: and therefore wee muſt not follow a multitude to doe euill, nor decline after many, to ouerthrow the Truth, *Exod. 23.*

The ſecond impediment that hindreth *Zacheus* from ſeeing Chriſt, is his little ſtature. Hee was ſo low of ſtature, that hee could not ſee Chriſt aboue the multitude: but Chriſt was aboue the multitude, and therefore could ſee *Zacheus*, though hee were ſo low of ſtature. For God *2. Sam. 16. 7.* looketh not on the countenance, nor on the height of mans ſtature, but the Lord beholdeth the heart, and preferreth little *Dauid* before *Eliab* his eldeſt Brother, *1. Sam. 16. 12.* becauſe hee findeth in him a better heart to ſerue the Lord. And *Zacheus* in his little body, hath a heart and minde prepared to ſeeke and ſee the Lord. *Zacheus* was ſo low, that hee could not ſee Chriſt: but many amongſt vs are ſo high, that they will not ſee Chriſt. The common people in the time of Chriſt were ſo deſirous to follow Chriſt, that neither lameneſſe nor blindneſſe, nor ſickneſſe, could ſtay them from comming to him; but the common people in our time, are more readie to follow their ſport and paſtime, then to come to the Church to heare of Chriſt. And as for our rich men, who ſeech not, that they will make great haſte to ſee commodity,

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dity, but will ſcarce come out of doores to heare a Sermon?

Iohn 3. 2

They come to Chriſt, as *Nicodemus* came to Chriſt by night, as if they were aſhamed to come to Church: but they runne after profit, to get riches, as *Gehezi* ranne after *Naaman* the Syrian to get a bribe.

1. King. 5.

Thus hath *Zacheus* two lets that he could not ſee Chriſt the one in the people, the other in himſelfe: & we haue many lets to with-draw vs from Chriſt: ſome are external, and without vs, as the inticements of the world; & ſome are internall and within vs, as the luſts of our owne fleſh. The preaſe of the people hindreth *Zacheus* from ſeeing Chriſt in his humility: and the multitude of our ſinnes doe preſſe vs downe, that we cannot ſee Chriſt in glorie. *Zacheus* was a man of little ſtature, and that hindred him from ſeeing Chriſt in earth; and we are men of little faith and that is the cauſe we cannot behold Chriſt in heauen.

Eſay 59. 2.

Though *Zacheus* was a man of little ſtature, yet it appeareth that he was not a man of little wit. For when he could not come to the ſight of Chriſt for the multitude, he had the wit to runne before, and climbe vp into a tree. to obtaine his purpoſe. And for the moſt parte it ſaileth out, that men of low ſtature, are men of high conceit, and the ſhortest bodies, haue the ſharpeſt wits. God ſo prouiding, that the defects of their bodies might bee ſupplied with the gifts of their minde. Now *Zacheus* that before was loth to mooue his foot from the Cuſtome-houſe, for loſing his profit, beginnes to runne after Chriſt for feare of a greater loſſe, like *Eliza* that left his ploughing, and ranne after *Elias* to ſollow his new vocation. But *Zacheus* doth not onely runne, but alſo climbe vp into a tree to ſee Chriſt: A ſtrange thing, that *Zacheus* a rich man, and a chiefe Cuſtomer, ſhould behaue himſelfe ſo childiſhly in the ſight of ſo great a multitude; but the deſire hee had to ſee Chriſt, made him forget

1. Reg. 19:

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forget himselfe, and to commit such things, were not fitting for his state and credit. So they that will follow Christ, must make account to doe many things contrary to the fashion of the World, and their owne liking. If Christ himselfe were content to leaue the glory which he had with his Father, to come downe to vs, shall not wee be content to leaue the reputation which wee haue with men, to goe vnto Him? Rom. 9. 2.

But alas, where is there any almost that preferreth not the fruition of this earthly prison, before the possession of that heavenly Mansion? and had rather hazard the hope which they haue of eternall glorie, then leese the present enioying of their fading pleasure?

The ambitious man hunteth after Honour, and will not leese an inch of his estimation. The couetous man seekes after profit, and counts (like *Judas*) all lost that comes not to his bagges. And the voluptuous man bestowes his time in pleasure, and thinketh that his chiefe felicity. Thus euery man makes his Heauen of that wherein he most delighteth, and is content to take great paines to accomplish his fond desires. But heere *Zachens* is of another mind: for being a publike Officer, he climbs into a tree, which stood not with his grauity: and being a rich man, he runs to see Christ, which was not for his wordly profit; yea hee takes great paines to see Christ, not respecting his ease or pleasur. Iohn. 12. 6.

Thus must wee bee affected, if wee desire to come to Christ, that neither honours, nor preferment nor profit, nor pleasure, nor kindred, nor friends, be able to hold vs back: We must be ready not onely to runne, but also to climbe (if need require) as *Zachens* did; that is, to take some paine and trauaile to haue a sight of Christ.

The Queene of the South vnderooke a great and tedious iournie to heare the wisdom of *Salomon*, but wee are loth to take any pain to heare One that is greater then *Salomon*. Mat. 23. 23.
Luke 14. 29.
1. Kings. 10.

The

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1. Chron. 29. 2

The people in *Davids* time brought ſo much treaſure, and ſo many gifts to the building of Gods Temple, that the Priests were faine to bid them ceaſe : but a great part of the people in our time, are ſo ſparing of their paines and coſt, that they thinke that time very miſpent, which is imployed in the Seruice of God? and that mony ill beſtowed, which is given to the maintenance of his Miniſters.

When *Zachens* could not ſee Chriſt for the multitude, he climbs into a tree, that groweth in the way where he was to paſſe, that from a tree hee might behold Him, which was to ſuffer on a tree for mans ſaluation: So when wee cannot draw neere to Chriſt, by reaſon of our finnes that preſſe vs downe, we will climbe vp by a liuely faith, which is the Tree of Life, that groweth in the way to eternall life, that ſo, with the eyes of our faith, wee may behold him that dyed for our finnes vpon a tree.

Mat. 23. 1.

It was a wilde Figge-tree that *Zachens* climbed, but not like that vnfruitfull one which our Sauour curſed: for this bare moſt Precious fruit, euen ſuch as Chriſt himſelfe vouchſafed to plucke. A happy tree that bare ſuch precious fruit as *Zachens* was; but thrice happy *Zachens*, that ſo happily climbed on that happy tree.

Mat. 19. 20.

This tree grew in the way that Chriſt was to paſſe, for elſe *Zachens* might haue climbed to no purpoſe: So if wee deſire to find Chriſt, we may ſeeke him in the way where he hath promiſed to ſhew himſelfe vnto vs, that is, in his holy Temple; where his VVord is dually preached, and his Sacraments reuerently adminiſtered: for where two or three be gathered together, he hath promiſed to bee preſent amongſt them.

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The third circumstance.

When Christ came to the place, he looked up, and saw Zachens.

As *Zachens* ranne before Christ, so Christ followed after to see *Zachens*. Satan for his part went about like a roaring Lion, seeking to deuoure him; But Christ for his part goeth about like a good Sheepeheard, minding to saue him. And although Satan a strong armed man had taken some possession in the heart of *Zachens*, yet Christa stronger then hee, commeth vnarmed, and taketh from him his Harnesse wherein he trusted, and rescueth his spoile.

Christ commeth to the place where *Zachens* was, because otherwise it had beene vnpossible for *Zachens* to come to his presence: for vnlesse the Lord vouchsafe to come vnto vs, wee cannot ataine to the presence of God. As no man might haue any accessse to King *Assurys*, except he stretched out his golden Scepter; so no man may come to Christ, vnlesse hee be called by the golden Scepter of his sacred VVord.

Christ looked vp and saw *Zachens*, before *Zachens* could looke downe to behold him. Thus doth the Lord preuent vs with the Mercy, whom he might cast off in his Iustice: and if he perceiue in vs a willing mind to come vnto him. he is content to come first vnto vs, and like that good Father, *Luke 15.* to behold vs while we are yet a great way off, and to haue compassion on vs.

When *Iobs* three friends, that came to visit him in his great calamitie, lift vp their eyes a farre off, they knew not *Iob*, because he was so sore afflicted. But Christ, who is the mirror of true Friendship, cannot so soone forget his friends, howsoeuer they be disguised. Hee knoweth his owne sheepe where soeuer he seeth them, *Iob. 10.* whether

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ther they bee vnder the Figge-tree, as *Nathaniel* was, or vpon the Figge-tree, as *Zacheus* was, he hath respect vnto them. And if they haue a desire to seeke, they shall bee sure to find, *Matth. 7.* And if they labour and are heauy laden, hee will refresh them, *Matth. 11.* Christ is now come to the place where *Zacheus* is to be called; and as *Abraham*, *Gen. 22.* lift vp his eyes and saw in the Bush a Ramme that was to be sacrificed, so Christ lifting vp his eyes, saw in the tree *Zacheus* the Sinner that was to be conuerted. And now begins the Conuersion of *Zacheus*, for now Christ begins to speake vnto him.

Zacheus desired onely to see Christ, but now Christ calleth him by name, and offreth his own selfe vnto him. This was more then *Zacheus* expected, and yet no more then Christ vouchsafeth; namely, to giue more then is desired. The sicke of the palse that asked healing, obtained also forgiveness of sins. *Salomon* desired wisdom, and the Lord gaue him wisdom, and abundance of wealth beside. *Jacob* asked but meate and clothing, and God made him a great rich man. And *Zacheus* desired onely to haue a sight of Christ, and was so happy as to entertaine him into his house.

Thus the Lord that is rich in mercy to all that call vpon him, vseth oftentimes to giue more then we aske: and hee that is alwaies found of them that seeke him with their whole heart, is found also sometime of Gentiles that knew not God, *Esa. 65. 1.* Let vs therefore that were sometimes sinners of the Gentiles, seeke the Lord, as *Zacheus* did, while he may be found, & call vpon him while he is nigh. He will be found of them that seeke him heartily, and is nigh to all them that call vpon him faithfully, *Pf. 145. 18.*

Zacheus, come downe at once. Now Christ begins to call *Zacheus* from the tree to be conuerted, as God called *Adam* from among the trees of the Garden to be cursed, *Gen. 3.* Before, *Zacheus* was too low, and therefore
was

Iohn. 12.

Luke 5.

1. Kii 3. 12. 13.

Gen. 28. 10.

Rom. 10. 12.

Ephel. 2. 4.

Ier. 29.

Rom. 10. 19.

Isay. 55.

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was faine to climbe, but now hee is too high, and therefore he must come downe. And wee (for the most part) are either too high, or too low; too hot, or too cold; too quicke, or too slothfull in the Lords businesse. Sometime wee flocke together to heare a sermon, like the people, *Luke. 5.* that pressed vpon Christ to heare the Word: and anon we run to see some pleasant pastime, like the Athenians, whose eares alwaies itched to heare some newes. *Mat. 17.*

Who make more shew of Conscience and Religion, then they that shew themselves most irreligious and unconscionable? Who seemed more confident and valorous in Christ his cause then *Peter*? and not long after, who more trayterous and faint-hearted? *Mat. 16.*

Many can say with *Peter*, that they will not sticke to die before they will denie Christ, but when it comes to the tryall, they are ready to abiure Christ and his Religion, before they will hazard either life or liuing.

He that will come to Christ, must come at once, without delay, for delaies (specially in the matter of our salvation) are most dangerous, and Repentance may not be deferred. *We must make no tarrying to turne vnto the Lord, nor put off from day to day lest the wrath of the Lord breake forth suddenly, and wee be destroyed in our securitie, and perishe in the time of vengeance.* When the Lord is minded to doe vs good, hee will haue vs come quickly, like *Ioseph*, *Genesis 45. 9.* that in the time of famine would haue his Father *Iacob* to come downe quickly vnto him, to sojourne in Egypt, where there was some plentie of food. *Eccles. 5. 7.*

As the children of this world are very nimble to work wickednes, so the children of light should be as nimble to follow goodnesse. *Iudas* was nimble to betray Christ, *Iohn 13. 27.* and the bad Debtors, *Luke 16.* could sit downe quickly to mis-reckon their Creditor: so let vs come quickly to heare of Christ, that Christ may accept

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Luke 14. 28.

of vs quickly, let vs be nimble to make our account before, that we doe not (like the foolish builder) come short of our reckoning.

But why must *Zacheus* come downe so hastily? Euen to entertaine Christ into his house: *for so day* (saith Christ) *I must abide with thee.* This was ioyfull newes to little *Zacheus*. Not long before, he wanted meanes to see Christ, but now he hath opportunity to entertain him into his house,

Mat. 23. 40.

There was more humanity in Christ then in *Zacheus*: for if Christ had not bidden himselfe to dinner, he had not beene bidden for *Zacheus*: So if Christ doe not offer himselfe vnto vs in his afflicted members, he may goe long enough before we will offer him any entertainment. As often as the poore craueth any reliefe at our hands, let vs imagine that Christ asketh something of vs: but as *Zacheus* must entertaine him presently, without delay, so let vs be ready to helpe them presently, because they stand in need of present helpe. And as he must receiue Christ into his house; so we must make account to receiue his needy members into our houses. And as the vniust steward procureth himselfe friends with his masters goods: so let vs make the poore to bee our friends, by our beneficence and bountie towards them, that so receiuing them (when they haue need) into our earthly houses, they may receiue vs, when we stand in greatest need, into euerlasting Habitations:

Luke 16.

They that were inuited to the Mariage, *Mat. 22.* refused to come; but Christ is content to come to *Zacheus* house before hee was inuited. Wherein also hee sheweth his great humilitie, in comming before hee was requested, as they bewrayed their great arrogancie, in refusing to come being solemnely bidden. It was a part of great humilitie, that hee that was most free from sinne, would vouchsafe to come into a Sinners house: but it was a signe of greater humility, that he would bewray his
great

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great necessitie, and seeke for succour at a sinners hand.

Alas, poore humble Sauour, who though thou bee Lord of Heauen and Earth, as thou art the sonne of God, yet as thou art the sonne of man, hast not whercon to lay thy head, *Mat. 8.*

How iustly did thy Prophet *Ieremie* wonder at thy humble pouerty, saying *O thou hope of Israel, the Sauiour thereof in the time of trouble, why art thou as a stranger in the Land, or as one that passeth by to tarry for a night?* The sonne of God vouchsafeth to come, and that vnrequested to a sinfull mans house; a speciall fauor: but he disdaineth not to make his necessity knowne vnto him: O strange humility! Here therefore appears the singular humanity and great humility of Christ to sinnefull men: he offereth himselfe to be their Guest, if hee find them willing to entertaine him for their Guest. And *Zachens*, no doubt, was willing to entertaine him: for although Christ heard not the voice, yet he heard the affection of *Zachens* inuiting him to dinner.

As therefore *Zachens* was willing to receiue Christ into his house, so let vs be ready to receiue him into our harts. For as Christ said to *Zachens*, *This day I must abide at thy house:* so he saith to euery one of vs: *This day I must abide in your hearts.* Wherefore, as the Prophet *David* saith. *Open your gates, that the King of glory may come in:* so I say vnto you, *Open your hearts, that the Word of God may enter in.* This day the Word of God may abide in your hearts, for this day the Word is preached vnto you; and who knowes whether he shall liue to heare it the next Sabbath? *To day therefore, if you will heare his voice, harden not your hearts,* as did the Israelites, lest if you harden your hearts, his voyce be heard no more amongst you. *Psal. 99.*

This day you may gather this heavenly Manna, as the Israelites might gather their Manna six dayes together: *Exod. 16.* but to morrow (perhaps) and six dayes after, you may

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not gather it, as on the seventh day Manna might not be found.

1-Reg. 19

The Lord grant that you may gather sufficient food for the sustentation of your soules, that as *Elias* the Prophet iournyed in the strength of the meate that the Angell brought him, euen vnto *Horeb* the Mount of God, so you in the strength of this spirituall meate which here I bring you, may bee able to passe through the dangerous wayes of this troublesome World, vnto Gods holy Mountaine, the Hauens of all happinesse: whither he bring vs, that hath dearely bought vs with his precious blood, euen Christ Iesus the righteous: to whom with the Father, and the holy Ghost, three persons and one God, be giuen all glory and maiesty world without end.

Amen.

FINIS.





THE SINNERS CONFESSION.

THE TEXT.

Luke 19. Verses 6, 7, 8, 9.

6. Then he came downe hastily, and receined him ioyfully.

7. And when all they saw it, they murmured, saying, that he was gone to lodge with a sinfull man.

8. And Zacheus stood forth, and said vnto the Lord: Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any by forged canillation, I restore him fourefold.

9. Then Iesus said vnto him, This day Salvation is come vnto this House, forasmuch as he is also become the Sonne of ABRAHAM.



Y ou heard the last Sabbath, how Zacheus the Publican was called to be a Christian: now you shall heare the fruit of his Conuersion. No sooner had Christ called him from the tree, but that he came downe hastily, and receined him ioyfully.

This was the fruit which it had in the heart of Zacheus, namely obedience to the voice of Christ, a fruit

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more pretious and acceptable vnto God, than the most pleasant fruits which Eden yeelded, and a Sacrifice more sweet and acceptable vnto him, than all the Sacrifices which the Law required. This is the Sacrifice wherewith the Lord is pleased, euen when his voic is obeyed. 1. *Sam.* 15. 22. The voice of the Lord is a glorious voice, and mighty in operation, diuiding the flames of fire, and shaking the Ceder trees. So the voice of Christ is a glorious voice, his voice is mighty in operation, diuiding the Soule and the Spirit, and shaking *Zachens* from the wild Fig-tree where into he had climbed:

Psal. 16.

Heb. 4. 12.

Mat. 21.

John. 6. 44.

The same God, to whose command the Winds, the Sea, the Devils, and Death it selfe obey, heere commandeth *Zachens* to come downe at once, and heere commeth downe hastily to receiue him into his house, and hee receiueth him ioyfully. As *Zachens* could not come at Christ till he was called, so no man can come to Christ except the Father draw him. And as *Zachens* could not choose but come when he was called by the voice of Christ, so when any man is called effectually by the preaching of the Gospell, hee cannot choose but come to Christ: for where there is an effectuall calling, there is grace giuen also to obey the same, *Rom* 8. 30. The Lord is taine sometime to call vs often, because we know not the voice of him that calleth vs, as he called *Samuel* three times before he answered? because at that time *Samuel* knew not the Lord, 1. *Sam.* 3. 7. But as soone as hee vnderstood that it was the Lord that spake vnto him, he replied presently, *Speake on, Lord, for thy Seruant heareth.* So when the Lord calleth any man effectually by the preaching of his Word, all the parts and powess of his body doe yeeld their obedience, the eare listeneth, the tongue confesseth, the heart beleueth, the head deuifeth, the hand performeth, the foot runneth, the eye directeth, and all concure, *To do thy will, O God, Psal.* 40. 7.

Such

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Such and so effectuall is the voice of Christ in the hearts of his chosen, that it maketh *Saul*, of a bloudy persecutor, to become *Paul*, a painefull Preacher: it causeth *Peter*, of a silly Fisherman, to become a catcher of men: and *Zachens* here, of a vile Publican, to become a zealous Christian: And such also is the nature of the Word preached, wheresoeuer it pleaseth the Lord to giue successe and increase thereto, that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, and (in a word) to saue such as are ordained to eternall life; *Acts* 13. This is the power of the Word of God, euen to cause a consenting to the truth thereof; and this is the property of the children of God, to yeeld all obedience to the word of God. As soone as Christ called *Zachens*, he comes downe presently, like the light in the Creation that was made as soone as God said, *Let there be light*. Here therefore of *Zachens* that obeyed the voice of Christ, let vs learne obedience to the voice of Christ; for as Christ biddeth *Zachens* to come downe, because hee was too high: so he saith to euery one of vs, *Come downe*, because we are too high-minded. But with vs the voice of Christ is not so effectual as it was with *Zachens*; for he was content to come downe at the first bidding, but we must be often bidden to beware of Pride and Ambition, and yet we will still be climbing. There are few so high that are content with their calling: but as *Haman* was alwaies a spring till he came to the Gallowes, so many amongst vs are alwaies climbing till we catch a fall.

Againe, as Christ saith to *Zachens*, *To day I must abide at thy house*: So Christ saith to vs, To day my poore afflicted members should receiue some succour at your hands. But as the Preist and the Leuite, *Luke* 10. passed by the wounded man, leauing him halfe dead, so wee (for the most part) passe by our needy brethren, leauing them varelieved. Thus are we euery way disobedient to the

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voice of Christ. He teacheth vs to be humble as he himselfe is, *Mat. 11. 29.* & we wax proud and insolent as Satan is. He willeth vs to be mercifull as our heavenly Father is, *Luke 6. 36.* and we are cruell and vnmercifull, as the rich Glutton was, *Luke 16.* This is the cause why the Earth deceiueth and rendereth not her fruit, *Esay 24. 5.* This is the cause why the sword deuoureth abroad, and the pestilence destroyeth at home, *Deut. 28. 15.* *Leuit. 26. 24. 25.* and in a word, this is the cause of all the mischiefes and calamities that are threatned, *open* because we are obstinate and rebellious against the Lord, wee are vndutifull and disobedient to the voice of Christ, that calleth vs so louingly to come vnto him, *Mat. 11. 28.*

Zachens was called but once, and hee commeth quickly: but we are called oftentimes, and almost every day, and that by the voice of Christ himselfe. *For hee that beareth you* (saith Christ) *Luke 10. 16. beareth mee:* and yet we cannot find the way to Christ. The Word of God which is the Lanterne vnto our feet, and the light vnto our paths, *Psalme 119.* hath beene plainly and plentifully preached amongst vs these many yeeres, and yet many amongst vs haue not yet learned to come to Christ. *Zachens* comes quickly when Christ calleth him: let vs therefore learne of *Zachens* to come quickly when Christ calleth vs. Wee must be quicke in the Lords businesse, for God cannot abide Loyterers standing all the day idle, *Mat 20.* and as he loueth a cheerefull giuer, *1. Cor. 9. 7.* so he liketh a cheerefull follower.

It followeth therefore that *Zachens* received him cheerefully. Scill *Zachens* is a Receiuer: before hee was a Receiuer of Custome, now hee is a Receiuer of Christ. *Zachens* received Christ two wayes: first, into his heart, when hee desired to see him: and then into his house, when hee gaue him Hospitalitie. Many received Christ to house, but not into their hearts, and therefore received him

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him grudgingly : but *Zacheus* received Christ first into his heart; and then into his house; and therefore received him ioyfully. Of *Zacheus* his ioyfulnesse, we must learne to bee ioyfull, when we doe any thing for the cause of Christ: wee must be glad to harbour Christ in his members, as *Zacheus* was glad to harbour Christ himselfe. As before in comming downe from the tree, *Zacheus* shewed his obedience: so here in receiuing Christ into his house, hee sheweth the lone that hee bare vnto him. If *Zacheus* had not loued Christ, hee might haue sent him to some common Inne: But *Zacheus* is content to receiue Christ in his owne house; yea hee reioyceth to haue gotten so good a Guest; like *Abraham*, that vsed to sit at the doore of his Tent, and reioyced to entertaine Strangers that went by the way: and therefore, though *Zacheus* were a Gentile borne, yet herein he shewes himselfe the child of *Abraham*, because he doth the workes of *Abraham*, *Iohn.8. Vers. 19.* So did *Abraham*, and so must we doe, if we will shew our selues to be the Children of *Abraham*. Gen. 18.

VWhen *Abraham* thought onely to haue entertained men, hee receiue the Angels in the shape and likenesse of men: and when *Zacheus* thought to entertaine the Sonne of man, hee receiue the Sonne of God himselfe. Let vs therefore (as the Apostle willeth vs) *Heb. 13. 2.* be mindfull to entertaine Strangers, forasmuch as thereby some haue receiued Angels into their Houses vnawares. Abraham.
Gen. 18. 3.
Gen. 19. 3.
And why should we not hope to entertaine the like, or better Guests, if yee be giuen to Hospitalitie, as those godly Fathers were? Foras the Angels came to them in the likenesse of men: so Christ himselfe comes to vs in the likenesse of a poore man, of a lame man, and of a blind man; and when hee commeth, hee commeth hungry, or thirsty, or naked, or harbourlesse, or sicke, or imprisoned: and happy are they that feed, or cloath, or harbour, or visit him, when hee commeth thus afflicted. Let

VWhen

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When *Abraham* entertained the Angell, hee was not onely busie himsele, but his wife, and all his houthold were carefull to make prouision for them; so when *Zachens* receiued Christ into his house, his whole Family (no doubt) were no lesse willing and carefull to entertaine Christ, then their Master was: and therefore not onely to *Zachens*, but euen to his whole house Saluation is promised, because the whole Family rejoyced at Christ his comming. Let rich men learne of *Zachens* to entertaine Christ in his needy members; and let rich mens Seruants learne of *Zachens* Family, to shew themselues mercifull, like their mercifull Masters, that they may receiue the reward of mercy and hospitality at the last day. *Come, yee blessed, for I was harbourlesse, and yee tooke me in.* Generally as *Zachens* receiued Christ, so let every one that is able, be glad to distribute to the necessity of the poore Saints: if we haue much, let vs giue plentifully: if we haue little, let vs giue gladly of that little: if we be not able to giue a penny, yet haply we may afford a morsell of bread: if not that, yet there is none so needy, that cannot giue a cup of cold water: and euen so small a gift shall not lose his iust reward, *Matth. 10. 41.* *Zachens* receiued Christ into his heart, but many amongst vs are ready to driue Christ out and to receiue Satan in stead of him; *Zachens* receiued Christ into his house, but there are many rich men amongst vs, that like *Dines*, *Luke. 16.* will not afford poore *Lazarus* the crummes that fall from their Table: but as the Damsell, *Acts. 12.* opened not the doore for ioy when she heard *Peters* voyce; so by contrary, these men for very grieffe shut their gates, when they perceiue a Begger there. Finally, *Zachens* was ioyfull when he entertained Christ, but many amongst vs are sorrowfull when they should relecue the poore, like churlish *Nabal*, *1. Sam. 25.* that reuiled *Dauid*, when he should haue releued him.

The Sinne vs Confession.

So long as *Iob* prospered, he kept a worthy and a worshipfull house, he suffered not the stranger to lye in the streets, but opened his doore to the Trauailer that went by the way, *Iob. 31. 32.* But now many gentlemen of the Country are content to suffer the Stranger, the Fatherlesse, & the Widdow, not onely to lye, but euen to starue and dye in the streets with hunger and cold, and neuer receiue them to house or harbour, nor afford them any reliefe or succour. But as the voice of *Abels* blood did cry from the earth to God for vengeance against his brothers cruelty: so the voice of the poore and their pitious cries, shall enter into the eares of the Lord, and their guiltlesse blood (which is powred forth in euery place without all compassion) shall pull downe hasty and sudden vengeance from Heauen, vpon the heads of those vnmercifull Cormorants, vnlesse while this time of mercy lasteth, they shew mercy to their distressed Neighbours. Gen. 4. 10.

Thus you haue heard how *Zachens* behaued himselfe in entertaining of Christ: now you shall see the behauiour of the pharises in disdaining at Christ. *When all they saw it, they murmured, saying, that he was gone in to lodge with a sinfull man.* Before, they hated *Zachens* for his vices, because he was couetous: now they enuie him for his vertues, because hee was giuen to hospitalitie. For the wicked will haue alwaies something to find fault with in the Children of God, like the Sonnes of *Iacob*, *Genes. 37.* that hated their Brother *Ioseph*, because of his Dreames: and like *Saul* that unhappy King, that enuied *Dauid* for his happy Victories, *1. Samuel 18. 29.* Thus the wicked, when they cannot charge the godly with any grievous crime, they beginne to grudge at their well-doing: and therefore not onely *Zachens* is hated for receiuing of Christ, but Christ is hated also for being his guest: When they could not accuse Christ for sinne, they accuse him companying with Sinners: For they must still bee accus-
sing.

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sing some or other, for one thing or other, like their father the Deuill, that both by name, *Reuel. 12. 10.* and by nature, *Iob 16. 7.* is a continuall accuser of the Brethren. It had beene the duty of the Pharises to haue receiued Christ, and made much of him as *Zachens* did: but they are so farre off from entertaining him themselves, that it grieveth them to see *Zachens* giue him entertainment. And surely, such is the peruerse nature of the wicked, that they will neither receiue the grace of God when it is offered them, nor willingly suffer any other to embrace the same: like the wicked Iewes, *Act. 13. 50.* that would neither belecue the Doctrine which *Paul* preached, nor could abide that the Gentiles should be brought to the faith of Christ. The High Priests thought themselves too high, to haue poore humble Christ amongst them: The Scribes & the Pharises, in their owne conceit were too good, too wise, and too holy to receiue him into their company: and not content to sequester & estrange themselves from Christ, they disdained also that he should be conuersant with Publicans and Sinners, as though he were not worthy to be conuersant amongst them.

Mat. 9. 13.

If it were the office of Christ to conuert Sinners, why should the Pharises be offended at him, if he were sometimes conuersant with Sinners to worke their Conuersion? If Christ were a Physician to cure the sicknesse of the Soule, that is, to saue the people from their sinnes, why should the Pharises murmur at him for keeping of companie with *Zachens*, that was sicke in Soule? for as it is expedient for the Physician to visit his Patients for their better recovery, so it was conuenient Christ should visit Sinners for their speedy Conuersion. But as the Physician that resorteth vnto sicke persons, is not straitway infected: so the Soules Physician that conuerseth with Sinners, is not thereby polluted. And therefore, as Christ performed his office, though the Pharises murmured,

Mat. 9. 13.

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mured: so let the Ministers of God learne by this example, to performe their duties, though the wicked bee offended. It was the office of Christ to call sinners to repentance, yea, he came to call Pharise Sinners aswell as Publican Sinners, if the Pharises would haue confessed themselves to be Sinners, as the Publicans did, but because they stood so much vpon their owne righteousnesse, and despised others, therefore Christ denounceth so many woes against them, and preferreth the penitent Publican that trusteth in the Lords mercy, before the proud Pharise that trusted in his owne merits.

Though *Paul* was a Pharise, and the sonne of a Pharise yet he shameth not to confesse himselfe one of the chiefe Sinners that Christ came to saue. So if the Pharises that murmured at *Zachens* would haue bin saued, they should haue cōfessed themselves chiefe sinners as *Paul* did. They should not haue accused Christ for keeping company with sinners, but they should haue accused themselves for not keeping company with Christ. The iust man (saith *Salomon*) is the first accuser of himselfe; but the Pharises are so farre from accusing themselves, that they began to accuse *Zachens* and *Christ* together. Thus the Pharises of our time, that make Religion a cloke to couer their corrupt dealing, haue this property, to thinke other men to bee hainous Sinners, and themselves only to be righteous: in so much as they will not sticke to speake like that proud people, that was wont to say, *Depart from me, for I am holier then thou;* and like the presumptuous Phraise, *I thanke God, I am not as others are, Extortioners, Usurers, Adulterers, Drunkards, or such like, I sanctifie the Sabbath,* which other men prophane: I frequent sermons, which they neglect: I reuerence the name of God, which they blaspheme: I pay tithe, which others with-hold: and fast oftentimes, which they doe seldome, or neuer. These were the speeches of the Pharises, that liued in the time of Christ, whom he so often

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Luke 11. 7.

Mat. 26. 5.

Mat. 23. 23. 27

Mat. 5. 20.

often calleth hypocrites; and these are the speeches of the hypocrites of our age, that seeme to liue after the straightest Sect of our Religion, *Mat. 26.* They wash the outside of the cup & of the platter; that is, they iustifie themselves & seeme marueilous holy in the sight of men, which can discern by the outward appearance onely: but vnto God that seeth & searcheth the secrets of the hearts and reines, they appeare like painted Tombs, full of dead mens bones and all filthinesse: that is, they haue their inward parts full of rauening, and all kind of wickednesse. Wherefore, as Christ said to his Disciples, *Except your righteousness exceede the righteousness of the Scribes and Pharises, you cannot enter into the Kingdome of Heauen:* So I say vnto you, that except your righteousness exceede the righteousness of these Pharisaicall hypocrites, yee cannot be saued.

These holy Pharises did vse to call the Publicans, not Vn-
rers, nor Extortioners, as they themselves were; but by the generall name of sinners, as though they themselves were free from sinne. Thus the Papists at this day doe vse to call the most sincere professors of the Gospell, not *Lutherans*, *Caluinists*, *Zwinglians*, or *Protestants*, as they were wont to call them: but now they terme vs Heretikes, a name more odious then any other, whereas in the mean season, they themselves are of all others the greatest Heretikes. So the Atheists of our time, when they cannot accuse the godly that are amongst vs, of Vsurie, or Bribery, or Extortion, or Drunkennesse, or any such notorious sinne, they call them hypocrites, which is the summe of all: when as in very truth they themselves doe best deserue that name: but it makes no matter what they call vs, neyther are wee to bee mooued at their despightfull speeches: for as the bitter taunts of these murmuring Pharises, could not hinder *Zacheus* in his Conuersion: so the slanders of these godlesse men, must not discourage the seruants of God from their good profession. The
Phari-

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Pharises did *Zachens* great wrong for calling him Sinner, when hee had repented of his sinne : and the Athiests at this day doe greatly wrong the true Professers, in calling them hypocrites, which haue truely repented of their former sinnes, and indeuour by all good meanes to lead a godly life. Therefore as *Zachens* preferd his soules health before all their murmuring : so it behooueth vs to looke to our soules Saluation, notwithstanding all the reproches and slanders that are deuised against vs. And as the Pharises might call *Zachens* Sinner, but could not hinder his Conuersion : so the malicious Worldlings may take away our goods, or good names, yea, and our liues also, but cannot depriue vs of our Saluation.

Wherefore, as our Sauiour said to his Apostles, *Feare not them that can kill the body, and then can doe no more :* Mat. 10. so I say vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better part : seeke not to gaine the fauour of the World, for the whole World is not able to saue a Soule : but feare to offend him that is able to destroy body and Soule in Hell, and seeke to please him that is able to saue them both in Heauen for euer.

Now followeth another fruit of *Zachens* Conuersion : namely, his good Confession : for as hee beleueed Rom. 10. 10. with his heart vnto Righteousnesse, so hee confessed with the mouth vnto Saluation. When *Zachens* was mocked of the Pharises, it seemeth that hee should stoope downe for shame : but when hee was thus reprovved and reuiled by them, the Scripture saith, that he stood vp, in signe of gladnesse. Acts 3. As the Apostles went away reioycing, that they were counted worthy to suffer rebuke for the name of Christ : so *Zachens* the Publican went forth reioycing, that hee was reproched for the cause of Christ. Before, *Zachens* was a Publican, and therefore stood in sinne very dangerously, like the house that is builded

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Luke. 6. 4. 6.

builded vpon the sand, ready to be ouer-turned with eue-ry Tempest: but now *Zachens* is become a true Christian, and therefore stands in righteousness very safely; like the house that is built vpon a Rock, free from any danger of falling.

1. Tim. 6.
Mat. 13.

Behold, Lord, the halfe of my goods, &c. There are two parts of this Confession. The first, is his gift to the poore. The second, is the Restitution of his vniust gotten goods. Before, *Zachens* was an Oppressor of the poore, now hee is a great Benefactor to the poore: before, he was an Encrocher vpon other mens goods, now hee is a Distributer of his owne goods: before he was a Receiuer and a Taker, now he is a Restorer and a Giuer: neither doth he giue sparingly, but he giueth liberally, laying vp a good foundation against the time to come.

Luke 18.

Now hath *Zachens* found that precious Pearle, and for ioy thereof, he is content, not to sell, but to giue all that hee hath, to enioy the same. When the rich Ruler (in the former Chapter) was willed to sell all that he had and to giue it to the poore, he went away very sorrowful; for he was very rich: but *Zachens*, perhaps as rich as he, is content of his owne accord, & vnbidden, to bestow halfe his goods vpon the poore, and that with a cheereful mind. If *Zachens* had giuen onely the third part of his goods, no doubt but Christ would haue accepted it, for he accepted the Widdowes Farthing, because it was giuen with a willing minde: but if hee had giuen all his goods to feed the poore, as the Pharisees gaue their almes, to bee seen of men: yea, or his body to be burned, as some Romans haue done to get renowne, it should haue bin to no purpose, because it was done to a wrong end.

Luke. 21.

1. Cor. 13.

Gal. 5. 6.

Now, as *Zachens* was rich in the goods of this life, so was hee rich in faith also: neither was it an idle or dead faith that *Zachens* had, but it was a fruitfull and liuely faith, a faith that worketh and laboureth by loue such

as

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As is required at the hands of Christians. Saint *James* saith, *Shew mee thy faith by thy works.* And heere *Zachew* doth shew his faith by his works. Before, he was exercised in vngodly works, which are the fruits of Infidelity: but now he is exercised in the works of mercy, which are the fruits of a liuely faith. *Zachew* is very liberal in releeuing the poore, but he is liberall of that which is his owne: so there are many now adaies that are very liberall, but it is of that which is none of theirs: for as *Nadab* and *Abihu* Leuit. 10. offered strange fire vnto the Lord, so these men offer strange goods vnto the Lord. There are som amongst vs, that thinke to make amends for their vniust dealing, by giuing part of that to some good vses, which they haue gotten by bad meanes; if they haue gotten a pound by Vsurie and Opression, they are content perhaps to giue a penny to relieue the poore. But as it was not lawfull for the Israelites to bring the price of the hire, of an Harlot Deut. 23. into the house of the Lord, so it not lawfull for vs to apply the gain of our il-gotten goods to the seruice of God.

The halfe of my goods I giue, &c.

Zachew saith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delayer, that meanest to giue away his goods after his death, when he can keepe them no longer: but he saith, *I giue*; to signifie, that his will is his deede, and that he meaneth not to take any dayes of payment for the matter. For as before he ranne apace to see Christ, and came downe hastily to entertaine Christ in his owne person; so doth he heere giue quickly to relieue Christ in his needy members. This is *Zachew*'s last Will and Testament that he maketh before his death, and seeth the same proued and performed before his eyes. If therefore we desire to doe any good to any of our poore Brethren, let vs learne of *Zachew* to doe it quickly, while we are aliue, for time will preuent vs, and death will preuent vs. I know there would be many that would

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be willing to giue some part of his goods to the poore before their death, as *Zachens* did, but that they know not what need themselves may haue thereof before they dye; & therefore, for the most part, they wil hardly forsake or leaue their goods, til their goods forsake & leaue them. But herein they shew themselves to doubt of Gods p. ouidence, and as it were to distrust of his payment, who hath promised to repay whatsoeuer is giuen vnto the poore, as it were lent vnto himself, & that not secretly, thogh they did their almes neuer so secretly: but the Lord wil reward them openly, as our Sauour speaketh, *Mat. 6.* The wise Preacher, *Ecc. 11.* willeth vs to cast our bread vpon the waters; that is, to be liberall to the poore, whose watery eyes bewray their great necessity: or (as others expound it) to hazard and aduenture some of our goods vpon our needy brethren, as Marchants doe aduenture their goods vpon the Seas: for although they may seeme to be in great perill & danger of perishing in the waters, yet commonly it falleth out, that by the blessing of God they returne with greater profit. So, albeit the reliefe that is bestowed vpon our distressed Neighbours, may seeme to be lost; yet, as the wise man saith, after a time, we shall find it againe: & as the precious oyle defended from *Aarons* beard to the skirts of his clothing; so certainly the oyle of Mercy and Charity, which we powre into the wounds of our distressed brethren, shall descend into our owne soules. And as the Widdowes oyle was increased in the Cruse, because shee relieved the Lords Prophet, so shall this precious oyle, bestowed vpon the poore, be returned vpon our heads in great measure. Thus is *Zachens* liberall as you see: for he giueth away halfe his goods: but he giues it not to the rich, that might giue to him againe; but he giues it to the poore that cannot requite him: to teach vs vpon whom we should bestow our almes. As God, that is rich in mercy, giueth all things vnto

Pro. 19. 17.

Psal. 133.

Luke 10.

1. King. 17.

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vnto vs that cannot requite him: so the rich men of this world (if they haue any sparke of mercy in them) should giue vnto the poore that cānot requite them. But amongst vs, in euery place almost, it is farre otherwise: for if any thing be to be giuen, not they that are poorest & stand in greatest need, but they that can make best friends are best preferred. Thus *Dimes* is still enriched, and *Lazarus* is still reiectēd. If we send to a great man, we send an Oxe for a present, but if we send to a poore man, we send a Crust for an almes. Therefore as Christ said to the Iewes, that the Niniuites should rise in Iudgement against them, because they repented at *Ionas* preaching: so it may be said vnto vs, that *Zachens* shall rise in iudgement against vs, and condemne vs, for hee shewed great mercy vpon the poore, but we are void of all compassion.

Luke. 16.

Matth. 23.

Thus you haue heard the first part of *Zachens* confession, wherein you see his liberality to the poore. Now you shall heare the second part of his confession, wherein he promisseth restitution of his vniust gotten goods. Before, *Zachens* gaue to the poore the halfe of that which was his owne: now hee restoreth that which is none of his, to the right owners. And because he had detayned their goods so long, to their great losse and hindrance, therefore he doth not onely restore the principall, which he had taken from them, but the alloweth them their costs and dammages they had sustayned. As *Ioram*, King of Israel, caused to bee restored to the Shunamite her house and land, and all the fruits and profites of the same, which were wrongfully kept from her seuen yeeres together: so *Zachens* the Customer, restoreth to those that hee had oppressed, their goods which he had gotten from them by fraudulent dealing, with all the fruits and profites that might come thereof, during the time of his vniust possession. So liberall was *Zachens* to the poore, that hee gaue them halfe his

2. King. 4.

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goods: and so little got *Zachew* by his Vsury & Oppression, that for euery penny he restored foure. If the Vsurers and Extortioners of our time would restore fourefold for that they haue wrongfully gotten, I feare they would haue but a small halfe to giue to the poore, and but a little left to help themselves. There was no law to compell *Zachew* to make such restitution, except he will confesse himselfe to be a thiefe, because he was an Vsurer, and then the law of God requireth such restitution. And surely *Zachew* seemeth after a sort to confesse his theft, because he promisseth foure-fold restitution. If a man had stolne a sheepe, the Law of God requireth that he should restore foure sheepe for one: & the ancient Romans had this law, that Vsurers should forscit foure times so much as they tooke for Vsury. If the same law were now to vse against our theeuish Vsurers, as it was sometime among them, we should not haue such complayning of the poore both in Prisons & Streets. But if these great theeues (I meane our Biting Vsurers) that rob and spoile without ceasing when they haue no need, might find no more fauour then those petty theeues, which rob and steale sometime, when they are driuen thereto by extreme necessity, then surely, the Common-wealth would soone be disburdened of that pestilent brood of Catterpillers, wherewith it is pestered. I wish them betimes to looke to their owne estate, and with *Zachew* to forsake their damnable Trade. If they haue liued hitherto by the gaine of Vsury, let them now lament their sinne, and call to God for mercy and forgiveness: let them make restitution of that they haue wrongfully taken: and grieue that they haue so long detayned that which is none of theirs. For as no sinne is pardoned without repentance to God, so Vsury is not pardoned without repentance to God: and as the sinne of theft is not remoued, before restitution be made to men, (if the party be able) so the sinne of Vsury (which is a se-

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ereth theft) is not remitted, before restitution be made to those that are oppressed & spoiled by this secret theft. Thus you haue seene how *Zachens*, that was once a hoorder of his goods, as our rich men are, is now a liberall disposer of his goods, as I wish they were. He that latly was a camel laden with riches, & therefore vnapt to go thorow a Needles eye, hath now like the Camell cast off his rich lading, & therefore may enter in at the narrow gate. Some rich men would rather haue lost their liues, then forgone their goods, & for half that los would haue proued very peniur: but this was the ioyfullest newes that euer came to *Zachens* house, sweeter to him then all his gold and siluer: that whereas before he was in the state of dānation, now saluation is promised to him & his house: and whereas before he was the seruant of Satan, now he is become the Child of *Abraham*. Now *Zachens* house is become Gods house, and *Zachens* himselfe is the son of *Abraham*; and therefore no cause why Christ should not resort to *Zachens* house. As Christ said to the penitent Thiefe, *This day shalt thou be with me in Paradise* : So hee saith here to the penitent Publican, *This day saluation is come vnto thy house, and this day thou art become the child, of ABRAHAM*. Christ loues not to be long in any mans det : for as he saith to *ZACHES*, *To day I must abide at thy house*: so he saith to the same *Zachens*, *To day, and henceforth for euer, thou and thy house must abide with me in heauen*. Here is a happy change; in stead of a little wordly treasure, subiect to losse by Theeues, and to spoile by rust and moths, to haue all store of heauenly treasure, which neither Theeues can steale, nor Canker can corrupt: in stead of an earthly house, subiect to fire and falling, to haue a house giuen of God : not made with hands, but eternall in heauen; *2. Cor. 5. 1.* Who would not rather choose with *Zachens*, to giue halfe his goods to the poore, that he may be an Heire of saluation, and

Matth. 19.

Matth. 7.

Luke 13.

Matth. 6.

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Luke 16.

Iohn 8.39.

Rom. 4.12.

Gen. 32.1.

Act. 7.3.

Iohn. 8.56

Psal. 119.

the sonne of *Abraham*, to rest in his Fathers bosome, then with *Dives* to keep all from the poore, & be tormented in those eternall flames? That rich glutton, that denyed the crums from his taole, challenged *Abraham* for his father, but hee was refuse'd, because hee had not the faith nor workes of *Abraham*: but *Zacheus*, though by nature hee were not the child of *Abraham*, yet by grace he is become the child of *Abraham*, because he walked in the steps of that faithfull Father. *Abraham* beleueed before he was circumcised, so *Zacheus* beleueed before he was circumcised. As *Abraham* left his Countrey, and all that he had, when God called him; so *Zacheus* left his office, and the most part of his riches, when he was called by the Son of God: & as *Abraham* desired to see the day of Christ, and saw it, and reioyced: so *Zacheus* desired to see Christ, & he saw him and reioyced. Now is *Zacheus*, a Gentile, become the child of *Abraham*: & not only he, but his whole house also is become the house of *Abraham*; for when *Zacheus* is conuerted, his whole house is conuerted. As the Master is, such are the seruants; if he be godly and religious, they proue godly and religious: if he be an Atheist, they proue Atheists likewise. Therefore keepe no company with the wicked, for it is most pernicious: but associate thy selfe with those that feare the Lord, that thou also maiest learne to feare the Lord: who for his mercy grant that we may with *Zacheus* be desirous to see Christ, ioyfull to receiue Christ, liberall to relieue the members of Christ, and ready to make amends when we haue wronged any of our Brethren, that so with *Zacheus* we may bee heires of saluation, and the true sonnes of *Abraham*, to raigne with Christ in heauen for euer, by the means and merits of him that dyed and rose againe
for vs. To whom with the Father and
the holy Ghost be all glorie.

AMEN.
FINIS



THE SVVEET SONG OF OLD FATHER SIMEON, in two Sermons.

LYKE 2. VERSE 29. 30, 31, 32.

29. *Lord, now lettest thou thy servant depart in peace according to thy Word.*
30. *For mine eyes have scene thy saluation.*
31. *Which thou hast prepared before the face of all people.*
32. *A light to be revealed to the Gentiles, and the glory of thy people Israel.*



His is the sweet Song of old Father SIMEON, wherein is set forth the Ioyfull and Peaceable death of the righteous, after that they haue embraced Christ Iesus, with heart and minde vnfaynedly, as he did, seeing their death is to be the beginning of a better and more ioyfull and pleasant life then the former.

But before we proceed further in it, let vs heare a little of that which went before. The Euangelist saith, Verse 25.

And behold, there was a man in Ierusalem, whose name was SIMEON: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him. And a reuelation, &c.

The first Sermon.

Prou. 17.

Simeon feared God. Religion may well be called feare, for there is no Religion, where feare is wanting: for the feare of the Lord is the beginning of wisdom: and this priuiledge hath God giuen to those that feare him, that they need to feare nothing else.

And wayted for the consolation of Israel.

Simeon also wayted for the consolation of Israel, vntill he had imbraced in his armes him whom he so long longed to see and feele. How many wayters be there in the world? yet few wait as *Simeon* did: but some wait for Honours, some for Riches, some for Pleasures, some for Ease, some for Rewards, some for Money, some for a deare Yeere, & some for a golden Day, as they call it: but *Simeon* wayted and expected with many a long looke, vntill he had seene and embraced Christ Iesus, the light of the Gentiles, the glory of Israel; the saluation of all that with a faithfull and zealous affection & loue doe wait for his comming, to the comfort of the afflicted, and to the terrifying of the wicked and vngodly, which haue not already wayted, neither embraced him as *Simeon* did.

And wayted for the consolation of Israel.

Faith, in all afflictions, doth lift vp her head, waiting in assured hope, beyond all hope; and seeing the clouds scattered ouer her head, yet shee is euer comfortable to her selfe, saying: Anon it will bee calme: and although all the friends in the world doe faile, yet it neuer fayleth nor fainteth, but euer keepeth promise in that which by the verity of the Spirit of God it assureth, vntill her ioy bee fulfilled. *All are not Israelites that are borne of Israel.* *Simeon* was an Israelite indeed, for he waited for the Messias from God with patience and expectation: so the Spirit of God dwelleth alwayes with them, which alwayes say, *Thy will be done.*

Rom 9.6

26. And a reuelation was giuen him.

If we wait as he did, the Spirit will assure vs as it did him,

of the Song of Simeon.

him, that we shal see God before we die: & they that long in faith to see the ioyes of heauen, the Spirit assureth and promisseth faithfully vnto them; that they shall see it.

27. *And hee came by the motion of the Spirit into the Temple.*

Simeon came into the Temple, at this time, by the prouidence of God. The worldings wil cal it chance, but the Euangelist would not chop that in, because it is manifest that all things come to passe by the prouidence of God, without which there is nothing done. By this prouidence *Rebecca* came forth to wait on her fathers Cattell, when *Abrahams* seruant prayed, and looked for her comming, that he might take her for *Isaac* to marry withall. By this prouidence *Saul* was anoyted King by *Samuel*, when he had no such thought in his heatt, but went about seeking for his fathers Asses that were lost.

*Pröm. 16. 13.
Matth. 10. 36.*

*Gen. 24. 14. 15.
16, 17, 18, 19.
1 Sam. 9. 10. 11.
10. 1.*

And he came by the motion of the Spirit.

The Diuell led Christ vnto the top of an high Mountayne, that he might shew him the glory of the World, which deceieth vnstable mindes: so would hee doe you, if you would be led by such a guide: but I would not haue you to marke the vaine motions of such a spirit; which leads to nothing but to vanitie and pride: for after he hath led you to the top, and assured you by carnall pleasures as much as hee can, if you then fall downe to worship *Mammon*, and embrace the World, the same spirit will afterward leade you, nay, rather cast you downe from the top of all vnto hel. Therefore, I beseech you, and heartily intreat you, that you would bee the Seruants of God, and Seruants of the Spirit of God, to be led by it, to obey it, and to doe nothing contrary to his will that you can refraine, but all those good things, which you would were done by you, and goe thither whether you would come: for all would come to heauen, but all will not goe to heauen. If you will all heare, I will teach you all: yea,

I will

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I wil vndertake this: heare and marke my words, and you shal be led by the power of the Spirit to our Lord Iesus Christ. And I pray to the Lord, that I may neuer preach to the condemnation of any among you all, yea, I wish that euery one of you were more zealous & more godly then my selfe. But to whom shall I compare you? euen to the vagabond Iewes, of whom *Luke* mentioneth in the

Acts 19. 1.

14. *Acts*, that they tooke vpon them to adiure euill spirits by
15. the name of Iesus, whom *Paul* preached, to whom the
16. euill spirits answered, saying: Iesus we know, and *Paul* we know, but who are ye? & those which had the euill spirits, ran vpon them and ouercame them, so that they fled out of that house naked & wounded: and thus the Deuill preuailed against them at that time, because they sought to work with anothers instrument, and preuaile with anothers weapon. If they would haue said, In the name of Iesus whom we preach, they might haue preuailed: but they thought it sufficient that *Paul* preached him, though they neuer professed him. And so wee leane vpon anothers staffe, and thinke to be saued, because God sa-ueth others. VVe shalbe dealt withall as were those vagabond Iewes: for he will answere: such I know, and such I know; but who are yee? Therefore it behoueth vs all to pray vnto the Lord, that he would furnish vs with weapons to encounter against al the euill motions of the spirit of Satan, that we may overcome, & not be overcome and put to flight, like those vagabond Iewes; but that we may haue oile alwaies in our lamps burning, & alwaies armed with watchfulnesse against our enemy, lest Satan steale vpon vs vnawares, in the darke, and leade vs to fulfil his lusts, and spoile vs, and strip vs, and leaue vs stark naked.

27. *And he came by the motion of the Spirit into the Temple, &c.*

If wee would thinke that his Spirit doth leade vs into the Temple, we would mark very diligently the motions thereof

of the Song of Simeon.

thereof when we are there, whether it speaketh to vs in our owne soules, by the mouth of the Minister of God, who is the Minister, not of the Letter, but of the Spirit and grace of God.

27. *And when the Parents brought in the Child Iesus, to doe for him according to the custome of the Law.*

28. *Then hee tooke him in his armes.*

Happy *Simeon* embracing Christ, but not happy that he embraced him with his hands, but therefore happy, because he embraced him in heart. Happy are they & blessed which see the things that ye see, & the eares that heare the things that ye heare, saith Christ; but cursed are wee, that hearing and seeing doe not repent: for we cannot be blessed by hearing and seeing onely, vnlesse we heare and see with profit, so that we in heart embrace Christ. But we wil object, that we are Israelites, and are circumcised, and haue receiued the Sacrament of Christs blood, that we might be his People, and he our God: but this will not excuse vs, nor make vs seem any thing better in the sight of God, but rather worse, if we haue not ceased to embrace the world, to embrace vanities, and haue vnfaignedly embraced the Word of God, and also the Lord Iesus Christ. For it is said, that Christ came amongst his owne, and his owne receiued him not: but therefore accursed are so many of them as reiect their owne saluation, which being freely offered vnto them, wil not stretch forth their hands to receiue it: that is, wil not attend with their eares to heare it, or at least wil not enlarge their hearts to embrace it.

Matth. 13. 12.

*Ephes. 4. 20. 21.
23, 24*

Iohn 1. 11.

And prayed.

If *Samuel* had heard the first time that God called him, then God needed not to call him the second or third. If *Peter* had marked the crowing of the Cock at first time, as he did at the third, the Cock needed not to crow thrice.

Luke 12.

Now therefore, when you heare the same sound againe, which you haue heard before, remember now that the
Cock

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Cock croweth the second time : for you know what discommoditie doth come by negligence, & what commoditie by attention : for if you attend and follow, Iustice shall be swallowed vp of mercy.

SIMEON prayed God.

Simeon was thankfull. Here is the example, but where be they that follow it? If nine Lepers be cleansed, yet but one returneth to giue thanks, then one is all. Vnthankfulnesse is the first Guest that sitteth at the table ; for some will not stick to say, that they neuer said Grace since they were children : but if they had said, they neuer had grace since they were children, I would rather beleue them. Doe you not say, *Giue vs this day our daily bread*? If you doe, for shame say so no more, begge no more at Gods hands, vntill you be more thankfull for that you haue receiued. For, behold, the heauens frowne vpon you for your sinnes, and the earth denyeth her fruit, and is become barren, because of your vnthankfulnesse.

Mat. 26. 16.

And prayed God, and said &c. Here *Simeon* prayed and prayed God, yet but in few words, for God delighteth not in much babbling : hee prayed not like the Ethnicks, the Pharises, or the Priests of *Baal* ; but *Simeon* prayed with the heart like *Moses*, and was heard.

And said. He ioyfully praying God spake, yea sweetly as it were sung it. Though you sing all *Dauids Psalmes* ouer, and haue not *Dauids* spirit, it profiteth nothing : and though *David* was heard when hee sung them, yet you cannot be heard. Therefore let vs pray so, that our prayers may be heard. But we cannot with the heart : and so that we may be heard pray, if wee turne away our cares from the Word ; for so doing, whatsoeuer prayers we make, they are abominable. Therefore let vs heare so, that hearing we may profit by it. Let vs not heare still so vnprofitably as we were wont to do : if we doe, it shall be required at our hands. Doe you thinke, you shall neuer be called

led

Prov. 18. 9.

of the Song of Simeon.

led to account of that which I haue preached vnto you. And therefore as soone as ye are gone out of this place, all is shut vp; & all is forgotten; God is exempted from your mindes? Our Sauour Christ saith, The word I speake vnto you, shall iudge you at the last day. *Mary* is commended for that shee heard our Sauour very diligently, laying up his words in her heart: & *Jacob* was wiser then all his children, in that he remembered the dreame of *Ioseph* vntill he saw it fulfilled. Those that loue the Lord with an vnfaigned loue, do gladly heare his voice, and become obedient. *My sheep heare my voice*, saith Christ, & they that loue the Arke as *Dauid* did, will dance about the Arke as *Dauid* did, and that with ioy and gladnes. *Isaac* was a good man, his name signified laughter, whereby was shewed what ioy and laughter there should bee about Christ Iesus, for he was the figure, the truth was Christ himselfe. The Virgin sung when shee knew that shee should beare him; the Angels sung ioyfully when he was borne, and *Simeon* sung when he was brought into the Temple.

If *Simeon* had not longed, and so waited for the consolation, should hee now haue had this ioy and exultation? he could not haue felt it; for as our desire is, so is our ioy. And surely, therefore we receiue not sound comfort, or, feeble small ioy by the preaching of the Gospell, because we with longing wait not for it, we haue no liuely desire of it, we hunger and and thirst not after it,

Lord, now lettest thou thy seruant depart. *Simeon* waiting for the consolation of Israel, longing to see the Sauour, & like the Hart, panting for the water brooks, til he had beield his best Beloued: but as soone as he had taken him in his armes, whom his soule desired to see, hee so thirsted for death, that hee thenceforth thought of, sought after, besought God for nothing, but to leaue this life, & hence to depart: for he forthwith singing, prayed: *Now lettest thou thy seruant depart.* But doe you (say some) commend:

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mend him herein? did he well? May not any man desire death? may not the fastned Ship in a strange Land desire to be loosed, to hasten to his longed for Port at home? may not a man, imprisoned amongst bitter enemies, desire to be set at liberty, to returne to his owne Country, in freedome to liue amongst his sweet friends? Are we not strangers here, and by vnpeaceable most deadly enemies, our owne Flesh, the VVorld, & the Diuel, held prisoners in the chaines of sin, and manifold infirmities? and is not our home heauen, and the Saints and Angels our most deare friends? No maruell then that *Simeon* here desireth to be loosed, or let depart. And *Paul* professeth, he desireth to be dissolued or vnloosed, as ships in a strāge land fastned, as strangers amongst cruell enemies imprisoned. They were vnnaturall if they did not; it were vnreasonable to require they should not; for wee not onely may thinke it lawfull, but must also acknowledge it, euen a necessary duty to desire death. For is there til then in vs any perfect; yea, any pure obedience of God? Doth not sin as long as this life lasteth, dwel in our members? Is there any passage to the perfect life, but by the first death? The Fish, which is takē in the net out of the sea, struggleth to get in again: and *Adam* thrust out of Paradise, would faine haue been within againe: how much more should we be desirous to be settled in the true Paradise, in assurance neuer to be pnt from thence? Therefore, also it is not onely our duty to desire death, but also as soone as any cleerly seeth Christ, presently he desireth to dye. For though his state be neuer so pleasant, though his life be most delightful, though he excell in riches, and pleasures, and honours, and knowledge, and glory, and farre exceede all that suffer were: yet at the sight of Christ hee euen reioyceth to orgoe all, the loue of the VVorld falling away like the Mantle of *Elias*, when hee was rapt into heauen, and so cryeth with the Apostle, *I desire to be dissolued*; that he may

of the Song of Simeon.

may bee with Christ. For Christ is light, and as soone as they see him, they see also themselves, and the worlds false happinesse; his glory, and their shame and filthinesse: which maketh them wish for death, that they may cease to sinne against God, and perfectly please him, and enioy true happinesse with him: for all sinne is bloud in their eyes, and all worldly pleasures vanities.

But why then (say you) haue *Neman* the Ezrachite, *Psal.* 88. 15, 16, 17, and *Ezekiah* that godly King, *Esay* 38. 10, 12, 13, 14, and that man after Gods owne heart, the sweet Singer of Israel, *David*, *Psal.* 6 4. & 30. 8, 9. so prayed, and taught others to pray against death? Why? Because they all were; and would haue others to bee in the seruient loue of God, both to dye, and to liue desirous: to liue, that they might amongst men vphold and further the true worship of God, so to saue their brethrens souls, and aduance the glory of God the more: to dye, that they might perfectly obeying God, fully please him, and freed from all euill, enioying all good, with him most blessedly liue. For not onely the Apostle *Paul*, but all these, and whatsoeuer are grounded in the faith of Christ, but especially all that haue strong hope to aduance the honour of God, are in a strait, as the Apostle speaketh, *Philip.* 1. 37. and crusht on both sides, euen with two contrary desires: to be with Christ, which is best of all for themselves; and to continue amongst men, which is most needfull for them. So that this remaineth a manifest most necessary duty, and of all, that haue truly, as *Simeon* beleueed in Christ, performed: namely, thenceforth still to desire death, though they also withall desired life for others, death for themselves.

Yet, all that desire death, performe not a duty: for the wicked often desire to dye, but not duely: for, though they wish sometimes for it, and be willing also to abide it: yet doe they not in heart desire it, because they thinke

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Psal. 6. 10. &
36. 10. & 38.
11, 12, 13.
Esay 38. 11, 12
Phil. 1. 23, 24.

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it not a thing in the ordinance of God good, and that for them, but vtterly hate it, holding it an extreme euill. For they acknowledge, as the truth is, it will depriue them of all their delights which heere they desire, and they cannot but at least feare, it will take from them all pleasure, and bring them to caselesse, and yet endlesse paine and torments intolerable, and yet vnspeakeable: For, the sentence of the vncchangable God is already giuen; The fearefull, and vnbeleeuing, and the abominable, and Murtherers, and whore-mongers, and Sorcerers, and /dolaters, and Lyers, shall haue their part in the Lake which burneth with fire and brimstone, which is the second death. And the iust Iudge shall say to all our workers of iniquity, Goe yee accursed into hell fire, prepared for the Diuell and his Angels: hell fire, where the worme neuer dyeth, & the fire neuer goeth out. Whereupon, this the Prophet auoucheth, *There is no peace to the wicked, saith my God:* For in their strong hope they feelee a sting- ing feare, their greatest confidence is not without trembling of conscience. Therefore, fearing the ennt of death to be for them (as indeede it is) most horrible, they vtterly abhorre it, they detest it extremely. How then (say some) should they seeke death so eagerly; How should they murder themselves so willingly; They doe it not altogether willingly, but wittingly; not freely, but forced with feare of some supposed greater euill: The troubles of this world, the anguish of body, the horror of minde, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes prefferre death before life, lesse willing to liue in vexation, then dying to try, whether they shall feelee what they feare, euen deserved damnation: for they are neuer willing to die, but vniwilling to liue often, & so worke themselves endlesse woe, in hope of supposed happinesse, abhorring life, not truly desiring death. For how dye they,
when

Reuel. 11. 8.

Mark. 9. 43. 44.
† 8.

Isay. 57.

of the Song of Simoon.

when they most voluntarily bereaue themselves of life? not in loue of God, longing to please him, performing all seruice to him: but eyther in paine of body, or else anguish of minde, either raging that they cannot satisfie their lusts, or haue lost outward things immoderately loued: or fearing if they dye, deserued torments: if they liue, they shall eyther continue in felt horror, or lose hoped for honour: either impatient of Gods rod, fretting against him that they so heauily feele his fury, and cannot fiercely fulfill their malicious mindes, or freely feede on the rest of their fleshly lusts, or impotent in their desire of some false fondly conceiued good, hoping with dreadfull doubting, by death to better their state, they chosse rather to proue the truth of Gods threats, and of the terrors of their trembling mindes, then in life to remayne any longer, rather abhorring life, then any way truely desiring death. Therefore, in that *Simoon* duly desired death, that which wee heard of *Simoon* in the beginning is proued true, to wit, that he was *iust and feared God.*

For none but the truely religious, none but they that by faith are assured they are before God righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the vnfaithfull, what knowledge soeuer they haue, cannot be in better case dead, then they are now in liuing, though most miserably payned: nay, they cannot bee without iust feare, when they forgoe this life, to feele for euer the second death. But the faithfull hauing their consciences quiet, and also joyfull in Christ, free from the feare of that death they haue deserued, and assured by death to passe to that life which God to all faithfull hath promised, earnestly wish to dye in feruent loue of God, and zeale of his glory, that so they may cease from offending their good God, and neuer cease magnifying

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his mercy; shewing thereby that they are weary of the seruice and bondage of Sathan and sinne, and assured after death to enioy the true Life, most fully glorifying God, and most perfectly pleasing him for euer; and therefore also they desire death, not shortning their life, but wayting his leasure and calling, thereby glorifying God, as in their liues they haue done, and sought to doe.

For man was not borne at his owne will, and therefore may not dye at his owne pleasure. Therefore they beg it of God, referring themselves euer to his good will, when, where, and how by death they shall glorifie him, still desiring it, but neuer wilfully procuring it.

If any obiekt, that *Samson* pluckt the house on his owne head, as well as on the Philistines; we must vnderstand, that *Samson* was a figure of Christ, and therefore as it were offering himselfe to God a sacrifice, first prayed, and then glorified God at his death, more then all his life, in killing so many of Gods enemies. And because they wait the Lords leasure, they not onely wilfully murder not themselves, but are carefull also lest foolishly vnwittingly they hasten it. For all they are guiltie of their owne bloud, that either by foole-hardy, rash or vnwise behauing, or with surfets, drunkennesse; or any intemperate vsing of themselves, shorten their life. Yea, though they tender their liues neuer so deare, yet are they guilty, because they willingly vse the means that brings death.

Simson had seene much in his many dayes, but when hee saw Christ, he was vnwilling to liue any longer to see more. His desire is accomplished, his long longing at length is satisfied, his seruient expectation with free ioy now fulfilled. It is enough, saith *Simson*, that I haue seene my Saviour: as *Iacob* said, *It is enough that my sonne Joseph liueth*. How much more then should wee bee satisfied with this, and in all thankfulness rest in it, that we haue seene Christ, not as *Simson*, in weakenesse and baseness.

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nesse, but victorious, most glorious, ouer Sin, Death, and Hell triumphing, and are more assured then *Isaac* was, that hee, not as *Ioseph* vnder *Pharaoh* in *Egypte*, liueth, but in heauen with his Father in highest Maiesty, raigneth Lord ouer all, hauing all power both in Heauen and Earth: and moreouer, where he is, thither shall we come, and be like him, and with him as fellow-heyres raigne in the Kingdome of our Father for ever.

Iohn 17. 14.

1. Iohn 3. 3.

Rom. 8. 18.

Simeon knew Christ as soone as he saw him, and embraced him as soone as he knew him; and enioyed him as soone as hee embraced him: so some know the Word of God as soone as they heare it, and belecue it as soone as they know it, and feele the comfort of it as soone as they belecue it. But othes heare it as thogh they heard it not, like deafe Adders which stop their eares at the voyce of the Charmer. So *Pharaoh* would not heare the voyce of *Moses*, nor *Baals* Priests the voyce of *Elias*: and others though they know it, yet will not belecue it, as if God were vntrue: so all malicious wretches that preferre the pleasures of sinne before the glory of God: and others, though they belecue it, yet can they not either presently, or when they will, feele the comfort of it, much lesse the joy which is offered by it: namely, the heart oppressed, the desolate afflicted soule.

Exod. 5. 21.

1. King. 18.

The seed is not cast all on a heape, but it is cast abroad: therefore, where be the fruits of the Spirit that you haue brought forth? For the Spirit of God is not like a dead potion in the stomacke, which worketh not; neither can we haue this Spirit in vs, and feele it not. For if thou hast it, it will lead thee as it did longing *Simeon* (as wee haue hitherto seen) to the Temple, and when thou art there, it will lead thee to Christ, and when thou hast receiued and embraced him, it will possesse thee with ioy, and so with thankfulness and godly care to keepe him, and to enter-tayne him, and to be obedient vnto him: nay, also with a

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longing to be loosed hence, and euermore perfectly to please him. Therefore, beloved, iudge your selues, that ye be not iudged of the Lord.

Thy seruant.

The godly would not leaue this prouile 'ge for all the riches in the world, for that they are the seruants of God, fellowes to Princes and Angels, for we serue him whom *Dauid, Salomon, Ezechias, Iosias*, serued: yea, to whom a thousand thousands, *Dan. 7. 10.* euen innumerable Angels minister, *Heb. 12. 22.* euen him who is most blessed for euer. Euery Seruing-man beares the cognisance of his Master vpon his sleeue. What then will the Lord say, *Exo. 12. 22. 23.* when he commeth and findeth vs marked with the badge *Ezech. 9. 4. 11.* of Sathan: Surely he will say, *Reuel. 10. 7. 3. 5.* Giue vnto Satan that which is Sathans. But all the houses of Israel are sprinkled with the blood of the Lambe, and all mourners in Ierusalem are marked, and all the chosen are sealed with the seale of the liuing God.

Well was it said, The poore receiue the Gospell. The young men are more forward in the truth, and more zealous then the aged, the sonne then his father, the seruant then his master. Once the younger brother stole away the blessing from the elder, therefore the elder hated him euen for his zeale. And when was *Jacob* hated more then he is now: When was he so hated and persecuted as hee is now by *Esau*: Yet, in the old time, men were more zealous in their age, then euer wee heare of them to bee in their youth; yea, they were zealous in the Lords businesse.

Age hindred not *Noah* from building of the Arke *Gen. 1. 3. 20. 6.* when God commanded him: age hindred not *Simoon* from reioycing and mirth, when he beheld and embraced the Lord Iesus Christ. Then old *Simoon* embraced Christ, & he enioyed him with hartie ioy in zeale: but now where is old *Simoon*? There be but few of them to be scene coming.

of the Song of Simeon.

ming to the Temple to receiue Christ, but now young men receiue him, yong *Simeons*, yong *Daniels*, yong *Samuels*, yong *Timothies*, and yong *Onesimus*, and the yong *Infants* begin to spenke againe.

Das. 1. 8.
1. Sam. 3. 3.
1. Tim. 4. 12.
Phil. 10.
Mat. 21. 18.

The yong haue him, they are zealous, and I hope they will keepe him, though old men neglect him. Satan, thou hast too much for nothing already.

In peace &c.

Christ brings peace with him, not the peace of the World, but that peace which passeth all vnderstanding, *My peace I leaue with you, Iob. 14. 27.* My peace remaine with you, saith he. Our peace is laid vp in Christ, and all the peace wee haue, wee haue by him, else it is not true peace. *Simeon* was iust, and feared God in his life, and therefore he departed in peace: so marke the end of the Iust, and follow their steps, and you shall then depart in peace, like the Lambe vpon the Crosse.

Psal. 37. 37.

Faine would *Balaam* die the dearth of the righteous, but *Balaam* must then liue the life of the righteous: therefore al men looke to this. Happy are they that depart in peace, who when Death saith Feare, & the Serpēt saith Despaire; they say by the spirit to the flesh, Crouch, and bid the Serpēt flie, while Death openeth the prison doores.

Numb. 23. 14.

If the papists would haue men to depart in peace, they would neuer say, that those which depart, goe to purgatorie: for so by their owne saying, the worst part is behind. For they affirme, that the paine thereof is farre griuoufer then any that in this life may be sustained. But againe, some say, this purgatory is in the Earth neere to Hell, and so it is too farre from Heauen to be saned. Some doe say, they are punished there by fire; and some say, by water; and some say, by fire and water. Some, lastly, doe say, that the good Angels torment; and others say, that the euill spirits doe it. In this variety of most vncomfortable Opinions; how is it possible hence to depart in

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Pro. 30.
Eccle. 11. 3.
Luk. 16. 22. 23.

peace? But we must vnderstand it is a painted Sepulchre, made for the pampering of the liuing, not for the punishing or purifying of them that be dead. For the Locusts of Rome do liue altogether by such Trentals, and by such Traditions; and this is the profitablest dreame that euer any of them dreamed: but it is manifest by the Word of God, that where the tree falleth, there it lyeth, and shall lye for euer. *Dimes* and *Lazarus* are dead; and where they are, thither shall we all goe. Sathan hath many sleights to deceiue vs, of which this is one of the greatest, to bring vs from the Word of God, to dreames and Traditions, and things inuented by the braynes of mortall men, which haue not the Spirit of God in them.

According to thy word.

Mat. 13. 19.

All the seede falleth not into good ground: and therefore, though I haue shewed you it is vngodly, as being not according to the Word, some thinke it but a small matter to say for the dead, Lord haue mercy vpon them, at least they thinke it is a veniall sin, if it be a sin. But let vs take heed how we make trifles of sins, for there is no dallying with God, who is iealous as a consuming fire, when his people make such small account of his words. Other demand, whether it be not better to say, God be with them, then the Diuel be with them? both which are naught, and to be eschewed. And herein they aske this question like a thiefe, who hauing robbed a man by the high-way, and being taken with it, and demanded why he did such a villany, saith: Is it not better to rob him, then to kill him? as though he must needs doe one of them; then what a shamelesse answere is this? for it is manifest, that of two euils none is to be chosen.

Some will say, It is a testimony of our good will. To such we must reply, saying; so it is a Testimony of your ignorance: and then after a little conference they will graunt, that indeede it doth not profit them. Then we must

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must reply and say, God hath made all things to profite vs, and hath commanded that nothing be vsed vnprofitably; no not so much as a vaine word speaking; saying, That for euery idle word we must giue account at the day of Iudgement. Then they reply againe, saying: If it doe them no good, it doth them no harme. But we must answer, It were good to beware lest it doe thy selfe harme.

Mat. 12. 36.

Another sort will reply and say, I pray God I neuer doe worse. But to such we must answer; I pray God you may doe better: and you should first know whether you doe not harme, before you doe it. For indeede it must proceede of harme, being spoken in doubting, without faith; for if you beleueed that they were laid vp in peace, whom you pray for, what need you pray for them at all? But it shewes an vnbeleeuing heart, and we know that whatsoeuer is not of faith, is sinne, and the Lord will say of them, Who hath required these things at your hands? You haue wrought vanities. Now therefore you will not leaue it because you vsed it; then wil you say also, we will not leaue our Lying, nor Swearing, nor our Cursing, because we haue vsed it. It will grieue me if I heare you vse these speeches hereafter, hauing no reason nor prooffe of Scripture to maintaine it by, or to be your warrant in it: therefore I charge you in the name of God, that you vse them not; but rather when you heare this, or any other sinne condemned, lay hands vpon it, and see that you put it to death without delay, according to the Law of God.

Rom. 13.

According to thy Word.

When Satan hath thus possessed vs with this opinion, that in the seruice of God wee may neglect the Word of God, then profiteth and pleasures guide vs in our profession: but they that doe so professe Religion and godlinesse, can neuer haue any comfort by it all their life. For their owne hearts accuse them for Hypocrites, because they wait not for the consolation of God, according to

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his Word: and whatsoever is not done according to that Word, cannot be acceptable: and this Word they care not for, neither haue it in estimation. When *Adam* seeth his nakednesse, the subtil Serpent can deceiue no longer, but before hee seeth his nakednesse, hee is euer deceiued, and lead away with the multitude into innumerable errors. Some say, they shall be saued by good Workes, and some by the Popes Pardon, others say, by Purgatory, and these will haue a Masse sung for the as long as the World standeth, & all for one silly soule, thinking to be saued by it. And yet see their blindnes, for they seeme to thinke that their torment shall not cease as long as the world standeth: else why should they find and hyre men to say Masse for them so long? but these are the fat morsels of *Baals* Priests, and for this cause is the Popish Creed made very fauorable to the Clergy. Well, say that Ignorance is the Mother of Deuotion, for when the Couetousnes of the Priests, & the Ignorance of the people ioyned together, then they inuented purgatory, Masses, prayer for the dead, and then all their Trinkets. For if they had not held our Fathers in ignorance, keeping them from the Word, they would neuer haue been Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth containe so many grosse corruptions.

For mine eyes haue seen thy saluation.

For, &c. Because the Holy Ghost by inspiration had declared vnto him, that hee should not dye, till hee had seen Iesus Christ, therefore the same Spirit led him to the Temple, and shewed that which it promised: and hauing seene the same, he desired and wished to dye, and be released from his earthly prison, that hee might liue with God. As idle and euill wishes are vaine, because they are not according to Faith, nor grounded vpon the Word of God, so though we aske as cunningly as *Iacob*, and as earnestly as the Sonnes of *Zebede*, yet if we aske
not

Gen 27. 17. 18.

19. 20. &c.

Mat 10. 35. 37.

Iam 1. 7.

of the Song of Simeon.

not in faith according to knowledge, we cannot obtaine:
But we should aske so that we may receiue, that we may
not returne empty. Therefore the ground whereon *Simeon*
settled himselfe to wish for death, was, that hee had
receiued a promise of God, that hee should be deliuered
from this miserable life, when he had once seene the light
of the Gentiles, the Christ: and now he had seene his Sa-
uiour, and embraced the true Messias, which was pro-
mised by the Father, figured in the Law, spoken of by the
Prophets, foretold by the Fathers, and pointed at by *Iohn*
Baptist. For thus he reasoneth; Now, that I see thy Sal-
uation according to thy Word: and therefore the condi-
tion is now performed, let thy promise also bee fulfilled:
Now let thy Seruant depart, &c. For mine eyes, &c.

Mine eyes haue seene, &c.

Then we see that Christ was no Spirit, neither was his
body a fantastickall body; for if he were a Spirit, *Simeon*
could not see him, and if his body were a fantastickall bo-
dy, then could not he haue embraced him. Therefore wee
see that the words of the Scripture are true, which saith,
that Christ was perfect man in all things, sinne onely ex-
cepted. For he sometime wept, as at the death of *Laza- Iohn 11.*
rus, and likewise ouer Ierusalem. Sometime he thirsted, as *Luke.*
at the Well where the woman of Samaria disputed with
him: and also sometime ate, as at *Marthaes* house, as also *Iohn 4.*
among Publicans and Sinners, and in euery thing thewed *Luke 10.*
him selfe to be perfect man. *Luke 5.*

Haue seene, &c.

O Lord, saith he, I desire now to be dissolued and free
from the bondage of sinne, which so long hath inhabited
in my mortall body, for now he is come, by whom thou
hast promised to free and set at libertie, he is come, by
whom thou hast promised to breake the Serpents head,
and he is come that will heale our infirmities, and giue
strength against Sin & satan, by Faith & peace, towards
God,

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God, through loue. And now, saith he, I haue embraced him, and thankfully doe receiue him: I beleue, & am perswaded, that this is the same Messias, whom the Father promised, & the Prophets fore-told, all Israel longed and expected for, who is the Light of the Gentiles, the glory of Israel, and the God of the whole world. So they which loue the truth of God, and wait with desire to bee filled with the knowledge thereof, such shall not dye, vntill they haue their hearts desire with contemplation thereof. For as *Peter* was sent to *Cornelius*, and *Philip* to the *Eunuch*, so the Lord wil stirre vp such of his seruants, as may be fit instruments to minister the same vnto vs. *Judas* indeede dyed before the time, and liued not to see Christ crucified; but the Disciples which loued Iesus, did see him dye like an vndefiled innocent Lambe, and that to their exceeding ioy and comfort, when they vnderstood how that he suffered death for loue of them, and for their redemption. Now if Christ cannot hide him from such as hunger after him through loue, then what shall we say of our Fathers, which liued in the time of ignorance, that longed to see his light, although they had a mist cast before their eyes? Surely, such dyed not till they saw Christ, and embraced him in their hearts. And this is our iudgement concerning them, that dyed in the time of popery. And likewise as concerning the rest, which thought to be saued by purgatory and Masses, after that they are dead, we say that they which sleep without oyle in their lamps, they dy ere they are aware of, and ere they wish for it, like the philistines which sent for *Samson* to laugh and mocke at him, and to sport themselves, vpon whom the house fell and destroyed them all: or like the Egyptians, which thought that the waters had made passage for them as well as for the Israelites: both which dyed in and for their security, because they were not watchfull, nor prepared against the Lord called them.

Hans

Act. 10.
Act. 8.

Judg. 19.

Exod. 19.

of the Song of *Simoon*.

Haue seene thy saluation.

Seeing now hee is come, for whom *Simoon* longed, what are the troubles that are past, and the sorrowes that are come to an end? so when we haue our desires accomplished, feeling the sound comfort of the Gospell, what should we, how may we thinke, either on the length of time wherein we waited for them, or the tediousnesse, or also grieuousnesse of the troubles, whereby we haue obtained them?

Haue seene thy saluation.

As *Moses* dyed on the Mount, where he saw the land of Canaan: so the godly die in the sight of God, and in the contemplation of his glory, like *Stephen*, who at the very instant of his death saw the heauens open, & Christ Iesus sitting at the right hand of his Father, & like *Simoon* here which desireth to be loosed, & no doubt shortly died viewing ioyfully, and so thankfully beholding the Lord of life.

Beloued, you are not ignorant that the great Day of the Lord is neere at hand, and therefore they that haue not yet seene Christ, they that haue not yet embraced him, but still sleepe without oyle in their lamps, shall suddenly be ouer-taken without the wedding garment, and shall be cast into eternall torment for euer.

Haue seene &c.

There be many sights of Christ, all goe not vpto the Mount, as *Peter*, *Iames*, and *Iohn*, all see not his face with *Moses*, all sleepe not in his lap with *Iohn*, all are not taken vp into heauen like *Paul*, all embrace him not in their armes with *Simoon*. But as pleaseth God, so he sheweth himselfe vnto vs; and all that loue him, both see him, and embrace him.

To some he shewes himselfe as in a glasse, to some generally, to some particularly, some he calleth early, and some he calleth late, and there is no houre in the day, wherein hee calleth not some to goe labour in his Vineyard.

Deut. 34.

Act. 7.

Matth. 17.

Exod. 33.

Iohn 13.

1. Cor. 12. 28.

Matth. 20.

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Gen. 18.

Gen. 19.

Judges. 13.

Iohn 8.

yard. To some hee sheweth himselfe by Angels, and to other some by Visions. *Abraham* saw three Angels, *Lot* saw but two, *Manoahs* Wife saw but one, and yet one was enough. It is said that *Abraham* saw Christ his dayes; but we see him cleerer then *Abraham*, and cleerer then *Iohn*, if wee beleue in him as wee should. Some see Christ, and not his Saluation, and some see his Saluation, and doe not embrace it. We see Christ, when we heare his Word, and we embrace his Saluation, when we belieue it, they see him that heare him, they imbrace him, that folow him. Here if they had heard me, I would haue searched Ierusalem with Lamps, to see who sitteth in darknes. But how can they beleue the Word of God which heare it not? how can they embrace Christ which know him not? and all through ignorance, hauing not the meanes to see him, because their Leaders are either blind guides, sleepey Watchman, or Hireling-shepheards. And surely, it is a wofull case, when Shepherds goe to taske, and let their owne Sheep alone Summer & Winter. They slice them, but neither Summer nor Winter do they feed them. How should those people vnder their charge see Christ and his Saluation, when they are so debarred of wholesome food, & euen starued to death many thousands of their Soules, because they haue not the food that nourisheth the Soule vnto saluation? and how many be there that are as old as *Simson*, and yet haue not embraced Christ Iesus? yea they know him not though they see him, neither doe they wait for his comming, because they haue no desire to embrace him, and therefore they defer that & put it off from their youth to their middle-age, from their middle-age to their old-age, from their old-age to death, and so they can haue no leisure in all their life to embrace him. But to such as do seeke him, & wait for him with vnfaigned diligence, we say as the Angell said vnto the Woman at the Sepulchre, Feare not, you seeke the Lord Iesus. How is this world set

Iohn 10.

to

of the Song of Simeon.

to deeeiue vs? We can finde leasure to doe euill at any time, but we can finde no leasure in all our life long to do good, that we may at length enioy the true saluation.

I haue somewhat to say to you of this Parith: A dainty was prepared for you, and you let the strangers take it from you; you were required to a fast, and you did feast your selues; you were required to come and pray vnto the Lord, and to humble your selues in his sight, that he may turne away his wrath from you, and you let the Temple stand open, and empty, for your perts, and your Shops were all open, and you were about your Marchandize, forsaking God, and seeking to win the vniust *Mammon*, and the vanities of the world.

Thy saluation.

He came not by Angels, or by Men, or by any other meanes, but onely from the alone and eternall God. He calleth him thy saluation, for his name was not giuen him by *Ioseph*, nor by *Mary*, but by the Angell of God, signifying, that he was come from Heauen. The Father saw him when he was borne, the Spirit came vpon him when he was baptized, the Angels ministred vnto him in the widernesse, his enemies subscribed vnto him vpon the Crosse, the Virgin traualled, the Starre walked, the Wisemen came out of farre Countries to worship him. Then is not this *Iehonah* the Mighty God, whose Birth is glorious, whose Life is famous, whose Death is meritorious? None can take vpon him the authority of God, but hee, on whose shoulders the Lord layeth it, being sent of God, and from God. Then we see that our Sauiour is the true Sauiour sent from God: for all Creatures beare witnesse vnto him, yea the very Diuels, with all the euill spirits, doe obey his voice, at whose Name all knees shall bow. He came not to bring health, wealth, pleasures, or profits, for the which if he had, then multitudes of worldlings would haue followed him; but hee came

Matth. 1.

Luke 1.

Luke 3.

Luke 14.

Matth. 27.

Matth. 2.

Mark. 1.

Phil. 2.

The first Sermon.

- Matth. 7.* to bring Saluation, Righteousnesse, Peace, Truth & Life, therefore few care for him. He came to saue sinners, not
- Luke 9.* all sinners, nor euery one that saith Lord, Lord, but hee came to saue penitent sinners, which turne vnto God by
- Iohn 17.* their repentance. Therefore he prayeth in *Iohn* for those onely that were giuen vnto him. So soone as the seed is sowne, the stones refuse it, or the Sunne parcheth it, or the Thornes choke it : and what comfort hath the Lilly among Thornes ? Therefore wisdome taketh her vnto her wings, and whispereth, saying, You shall seeke me before I come, you shall seeke me, but shall not finde mee, because ye haue refused me when I offered my selfe to you.
- Prou. 1.* Christ is their saluation that beleene in him, and make much of him, and thankfully receiue him. The godly he deliuereth from sinne, but the wicked he leaueth bound in the chaines of their iniquitie, to be tormented of him which had tempted them thereunto, whose will they alwayes endeouored to fulfill, and not the Lords ; and he sheweth them a hand vpon the wall, writing their condemnation, & another catching them by the hairy scalp, which maketh all their ioints to tremble, & their hearts to despaire, & he saith vnto them; What dost thou here without thy wedding garmēt? How dardest thou come to steale the childrens bread ? The Spirit of *Saul* worketh in him,
- Dan. 5.* in his bed, & euery where, and he calleth for the Harpe of *David* to comfort his heart which cannot be comforted: And this Spirit saith to *Indas* ; Thou hast betrayed the Lord, and crucified him, therefore go and hang thy selfe : for euen at the preaching of saluation, the horror of damnation, the marke of *Cain*, sticketh within thee who- soeuer beleuest not in Gods saluation ? But the godly heart goeth home, hauing imbraced this saluation, chewing the cud, and reioycing like the Apostles, which reioyc- ed in that they were counted worthie to suffer for his
- Matth. 10* names sake : and they say, O what a good banquet wee haue
- 1. Sam. 16.*
- Matth. 27.*
- Gen. 4.*
- Al. 5. 41.*
- 1. Reg. 17.*
- 44

of the Song of Simeon.

haue had this day / what delicious dainties hath God feasted vs with / and so the Bee goeth loden to the hieue, and goeth longer in the strength thereof then *Elias* did.

Thy saluation.

The onely Sauour is heere called Saluation it selfe : for if he were called a bare Sauour only, then you might likely vnderstand by some other Sauour ; but heere he is called Saluation it selfe, to shew that there is no other. For there be more Sauours, but no more Saluations, as there be many wayes to death, and yet but one death. The brazen Serpent was a figure of Christ, that they which are stung by sinne, by fier, and by the Serpent which beguiled *Enah*, may make speede, because there is no remedy, but to come to Christ.

*Num. 22.
Iohn 3.*

The Papists haue found out many saluations, they haue found out a saluation by Saints, a saluation by Angels, a saluation by Masses, a saluation by Merits, a saluation by Idols, as though Christ had leaue to doe in his owne office, for they haue other saluations to flee vnto: They will haue it, but they will buy it, and what will they giue for it? Why, they will fast so many dayes, goe so farre on Pilgrimage, heir Priests to say so many Masses, build so many Abbies, and giue so many summes of money to the Monks and Fryers. Therefore the Scripture goeth against them, and dishonors their shamelesnesse, who like *Nimrod*, that heaping stone vpon stone, would haue built vp to heauen, heape sinne vpon sinne, and euery houre, some one heresie or superstition growes vp from this filthy roote.

Gen. 11.

For, what Papist dare say, that *Simeon* thought on any of these, or put confidence in any other Sauour, but only in him whom he imbraced in his armes? For saluation is by the promise of God, and all promises are in Christ. And though *Iacob* wanted bread, *Ioseph* wanted not money, therefore he gaue them back againe their mony, and likewise

*Gal. 3. 1. 12.
2. Cor. 1.
Gen. 42.*

The first Sermon.

I. kewise he gaue them that Corne that they would haue bought with it. I would wish them therefore to say as *Iosephs* brethren did, that they haue their Corne for nothing, and their money too: let them, I say be content and reioyce, to say, that they haue mercy for nothing, & their workes too. For God cannot be wonne by mens workes, because they profit not him, but themselues.

1. Reg. 9.

Exod. 13.

There is no water can wash *Naaman*, but Iordan, no water can wash the leprosie of sinne, but the bloud of the Lambe. By this the Israelites were saued, when the destroyer passed by. By this the Lord knoweth vs to be his people: and by this the Diuell knoweth vs to be none of his. As it is proper vnto God to be called goodnesse, so is it proper vnto Iesus Christ to be called saluation. He is also called the Way, the Truth, and the Life: for that life which we haue is but a sparke and shaddow of life, but he is the true and eternall life.

Iohn 14.

Then seeing Christ is both our righteousnesse, saluation, and also the way, the truth, and the life, to lead vs thereunto: it is as possible for vs without Christ to be iustified or glorified, as it is to be wise without wisdom, righteous without righteousnesse, or saued without saluation: Therefore let not vs be ashamed to take our water from the Fountayne, seeing Christ is the Fountayne of all wisdom, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefly of all goodnesse: for there is no other Arke to saue vs from the floud, no other ladder to ascend with into Heauen, no other *Ioseph* to feede vs in the famine, no other *Moses* to leade vs through the wilderness.

Ephe. 4.

2. Co. 13.

Rom. 9.

But as the Riuer Siloa runneth through all the Land of Iudea, & watereth the whole City of God: so Christ doth shew himselfe all in all, and all-sufficient in mercy to saue and blesse all his Church with spirituall gifts. If Christ be saluation, what shall make vs despaire? Shall Sathan? No, for

of the Song of Simeon.

for he hath overcome Sathan. Shall Death? No, for hee hath overcome death. Shall Hell? No, for he hath overcome Hell. Shall the Law? No, for hee hath fulfilled the Law. Shall Wrath? No, for he hath trodden the Wine-^{Isay 63.} presse of his fathers Wrath. Therefore it was a sweet saying of one at his death: *when mine iniquitie is greater then thy mercy, O God, then will I feare and despayre.*

Saluation is borne, therefore we were all in the state of condemnation before: light is come, therefore wee sate all in darknesse before: glory is come, therefore wee were all loaden with shame before: life is come, to shew that wee were all dead in sinne before. Life is come, and light, and saluation: life to the dead, light to the blind, and saluation to the damned. For Christ is called saluation, to shew that without him, we are all damned fire-brands of Hell, heyres of condemnation, and forsaken of God. To him that is sicke, it is easie to be thankfull when he is whole: but when he is whole, it is harder to be thankfull then to be sicke. I would faine be disproued, that Niniue might be saued, though *Jonah* would not.

Thy saluation.

This word *saluation*, is a sweet word, yea the sweetest word in all the Scripture, and yet many despise this worthy Jewell, because they know not what it is worth, like the Dawes, which would rather haue a Barly corne, then a pearl or a iewel, because they know not the value thereof.

O Lord, what is man, that thou art so mindfull of him; O man, what is God, that thou art so vnmindfull of him! ^{Psal. 8.} If a friend had giuen vs any thing, wee would haue thanked him heartily for it, but to him that hath giuen vs all things, we will not giue so much as thanks. Now therefore let the Rock gush out water againe, & let our stony hearts power forth streames of teares in vnfaigned repentance. We haue all called vpon you, but none regardeth vs, as though GOD were *as Baal*, and as though *Diu* felt no
E pain,

The first Sermon

paine, nor *Lazarus* ioy, but all were forgotten. Many times Christ commeth into the Temple, and there is scarce a *Simeon* to imbrace him, the Babe is heere, but where is *Simeon*?

If God had not loued vs better then wee loued our selues, wee should haue perished long ere this, and yet we embrace not Christ as *Simeon*, who hath saued vs from temporall and spirituall punishment. Wee are inuited to a banquet, he who calleth vs to it, is God. What is the banquet? Saluation. Who are the Guests? The Angels and the Saints. What is the fare? Ioy, Peace, Righteousnesse; this is the fare, and we inuite you euery one: yet who will come at our bidding? Some for want of Faith, some for want of Loue, some for want of Knowledge, haue despised this holy Banquet; yet vnto this art thou called
still: O soule, vnworthy
to be beloued.

FINIS.

THE



THE SECOND SER-
MON OF THE SONG
OF old FATHER
SIMEON.

*Thy saluation, which thou hast prepared before the face of
all the people, alights to be reuealed to the Gentiles, and the glory
of thy people Israel.*

T*Hy Saluation.* This word *saluation*
is a sweet word, and holds me to it
like an Adamant; for when I thought
to proceed, this word said vnto me,
Stay here, teach this, & teach all;
learne this, & learne all: for it is the
pith of all the mercies of God to-
ward his children. Christ is called
saluation, because no man should despaire, & because it is
impossible to be saued without him, for saluation is onely
in him, Christ can do any thing but this, he cannot saue him
that will not repent. He is called the saluation of God, be-
cause he came not from men, nor from Angels, nor by
chance, but from God himselfe, and therefore his Name
was not giuen him after the manner of men, which was,
that euery father should name his owne childe, but so did
not *Ioseph*, for the Angell had giuen him direction for his
Name.

Luke 1.

Luke 12

Matth. 22

Luke 2:

Matth. 24

Luke 3:

Marke 1:

The second Sermon

Luke 11. 15.

John 11.

Matth. 27.

The Virgin, the Oracles, the Babes, the Shepheards, the Starre, the Wisemen, the voyce of the Cryer, the Deuils, the Lepers, the Sick, the Dead, the Earth-quake, the Sunne, the Moone, and all the Creatures doe beare witness vnto the Sonne of God, which is our saluation. He is called the saluation of God, because he is saluation according to Gods owne minde. Hee came not to bring ease and liberty, but he came to bring the spirituall sword and condemnation to all obstinate sinners, yet saluation to the penitent.

I shewed you how many despised this Iewell, because they know not what it is worth : how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that feare God: these plants grow not on euery ground.

Who would be vnthankfull, if he knew what the Lord giues, and what he forgiues? Hee giues the Sonne for the Bastard, the Lord for the Seruant, the Righteous for sinners, the Innocent for the Wicked, and the Almighty Lord, for the sinnefull sonnes of Men. Doe you not maruell how you can offend this Lord willingly, which hath done so much for you? Here I reprove vnthankfulnesse, securitie, and negligence, striuing as it were to crucifie Christ againe, as the wicked Iewes did, who neuer prospered since the time that they said; His blood be vpon vs, and vpon our seede. They were not like *Simeon*, who as soone as hee saw him, embraced him, and reioyced ouer him. There is no shew of grace in them, which shew no liking of godlinesse in themselves or in others: for this is the first part of our Conuersion, to loue them that loue God, and so wee are drawne to the Sonne. No man will build an Arke vntill the flood come, no man will seeke for Corne vntill the famine come, and scarce *Lot* will be gone out of Sodome, before the time of execution of Gods wrath doe come vpon them.

Matth. 27. 35

Gen. 7.

Gen. 43.

Gen. 19

We

of the Song of Simeon.

We preach vnto you, and call vpon you, wee haue euen wearied our selues among you, we haue reprobued you for sinne, and wee must still reprove you vntill you amend: now therefore, if there bee any grace in you, if yee haue any knowledge, any feare of God in you, if you haue any goodnesse in you, if you haue any leasure to bee saued, turne backe now from doing euill, come out of Hell, and pluck your limbes out of the clutches of the Serpent: for verily we haue not done so well in this City as the Ninuities, did for all the preaching and teaching we haue had. For, who hath determined in his heart to amend his life? Who hath left his pride? Who hath restored that which he hath taken by Extortion, Vsury, and wrong? Surely, they that haue done thus, are monsters, I cannot see him, he walkes inuisible and cannot be found. The heauens tremble at the death of Christ, the Sunne did hide his face, the Earth quaked, the veile of the Temple rent in sunder, the dead bodies rose out of their graues; and all this was to shew that the Prince of the world suffered violence, and that the Lord of life suffered death for the ransome of vs, & of all whosoever throughout the world doe belieue the Gospell, and liue in obedience thereof; and withall, that he suffering for sinfull and wretched Man, was a Conqueror ouer Hell, and all euill, and hath overcome Death. The Scribes were against him, the Pharises were against him, the Rulers band themselves against him, the Atheists against him, and all the spitfull and ennious Iewes against him; whose birth was base, whose life was contemptible, and whose death was ignominious: but God was with him, and in him, by whose power hee ouer-came them all, and so became the saluation of God.

*Matth. 27. 45.
51. 52. 53.*

David being to encounter with *Goliath*, *Saul* tooke *1. Sam. 17:*
and put on him his owne Harnesse, but hee could not
weare it, it was too heauy for his little body, therefore he

The second Sermon

tooke nothing but a staffe, and a few stones in a scrippe, and so *Dauid* slue the pride of the Philistines, and the feare of Israel. And euen thus the Lord set his Sonne to fight with the Prince of this world, not with Swords and Targets, Bowes, and Bils, but with the Word and Spirit of God, with the which he hath ouercome, and through him we also haue the victory.

Which thou hast prepared before the face of all people, &c.

He speakes this, to the end that the eyes of all mankind may be fixed vpon him, as the eyes of all Israel were fixed vpon the brazen Serpent in the wildernes, that when they be stinged with the sting of that fiery Serpent, which de-
Num. 21:7
ceitued our forefathers, they may flie vnto him for helpe, lest they perish in their sinne, and their blood be on their owne heads.

Which thou hast prepared;

He was prepared long agoe, as it doth most plainly appeare: for the Virgin which bare him, the place of his Birth, the poore estate wherein he was, his Miracles, his Apostles, his Torments, his Crosse, his Death, his Resurrection & Ascension into heauen; all these were foreshewed and fore-told, long before they came to passe. Therefore some said, Who is this, that is so often spoken of by the Prophets? Who is this, that can do many Miracles, that the Scribes and Pharises cannot doe? that can raise the Dead, that can cease the Windes, that can calme the Waters: at whose suffering the Earth quaked, the Sunne hid his face; darkness came ouerall: and being dead, rose againe by his owne power, and ascended into Heauen in the sight of a great multitude? How can it be then, but it must be knowne *before the face of all people*, which was so manifest By Dreams, by Visions, by Oracles, by power, by Authoritie, and euery thing? For there was nothing which had not a tongue to speake for God. Euery thing was

John 11:

Luk 8.

Matth. 27:

John 10.

Mark 6

of the Song of Simeon.

was prepared for him before hee came to be reuealed: hee came not in the beginning, nor in the ending: hee came not in the ending, that we which come after him, might long for his second coming. He came not in the beginning, because that such a Prince as he should haue many Banners and Triumphs before him. He came not in the beginning, because the eyes of faith should not be dazeled in him, and lest they which should liue in the latter times, should forget him and his coming, which was so long before, euen as you forget that which I haue said, as soone as you are gone hence. He came not in the beginning, because if he had come before Man had sinned, Man would haue acknowledged no need of a physicion; but when Man had sinned, and had felt the smart of sinne: for when they were cast out of Paradise, they ran vnto Christ as the Israelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to shew that he brought with him perfection, perfect joy perfect peace, perfect Wisdome, perfect Righteousnes, perfect Iustice, perfect Truth: signifying thereby, that notwithstanding he came in the perfect age thereof, yet he found all things vnperfect. The Iewes thought that he should come like some great Prince, with pompe and glory, which was a carnall conceit, for herein they were maruailously deceiued, his father was but a poore Carpenter, and his Mother but a simple woman, and he a silly Babe wrapt in clouts. Then, ought not we to reuerence our Lord, & to praise his Name, for that he became so humble for vs most vile wretches that are worthy of nothing? yet we see how cruelly they dealt with this blessed One, which came to saue them. Ignorance sate in the chayre, deceit gaue the sentence, and Cruelty executed him with the most painefull and shamefull death of the Crosse. O, that your eyes doe not dazell, and your eares tingle, and your hearts maruaile at this dealing of theirs, to our louing Sauiour,

The second Sermon

which came to saue them that would, and specially in that now you see, that hee abased himselfe for our sakes euen to the vttermost! O wonderfull thing to thinke of! If you would marke, I would make you in loue with him, before I haue done with you. I say vnto all those that come hither to be edified, Take your fill of pleasure, enter into Paradise, lift vp your eyes, stretch forth your hands, and eate your fill of the Tree of life, and the Lord will goe home with you: embrace him, and kisse him, entertaine him well, and he will dwell with you for euer. But you that come hither for fashion sake, eyther to see; or to be seene, to find fault with some-what, or to make an hypocriticall shew of godlinesse where there is none; I tell you, that comfort shall shake hands with you at the dore: marke it, & you shal see my words are true. Shew me what it is that is better then saluation. I would haue none of you to be damned, if I might preuent it, not so much as a peece of you to be giuen vnto Satan: therefore I would I knew that stone that would kill *Goliath*, for I would strike it with my might into his temples. If you will you may be saued, & the Lord will one day put those words into my mouth, that wil touch your harts. Therefore now arise kisse & embrace the sweet Babe Iesus, & then afterward frame your selues to obey him, for then the Lord will knock at your hearts, and if you will let him in, hee will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to shew, that if it will not learne now, it will neuer learne to come vnto God by repentance and amendment, that they may learne to kisse the Sonne, lest he be angry, and so they perish in his wrath, like Sodom. Hee came in the middle age of the world, to shew that he was indifferent for the world to giue light and life vnto all that returne vnto him. For God respecteth no persons, but euery man, of what Nation or Countrey soeuer hee bee that seareth

Psalm

Matt. 23

of the Song of Simeon.

feareth God and worketh righteousness, is accepted of him, and he will fulfill their ioyes through Christ, yet not when we will, but according to his owne good pleasure, and when he thinketh good. Therefore stay, *Helias*, 2.¹ King. 17. non the Rauens will bring thee meat, and thou shalt haue enough. Anon *Moses* will deliuer Israel. So saluation is already prepared of God, and hath been long since with fulnesse of knowledge, and all excellent gifts, and hee will giue them to vs when he seeth good. But we are like whyning children, that will not stay vntill their milke be cold, but would haue it though they be scalded with it: so we would haue the knowledge of God and liberty, before we know how to vse it. Wee would know the high mysteries and deep counsels of God, before we know our selues: we would haue the liberty of the Gospel, when we know no way how to vse it but in security. But the Lord, he will wisely giue vnto vs as it were our bellies full, when he seeth it good, and when he seeth vs ready for it, who knoweth our hearts better then we our selues.

A light to bee revealed to the Gentiles: and the glory of thy people Israel.

You haue heard *Simeon* shewing the cause why the Sonne was sent from the Father, why hee became Man, which raigned before in Paradise. What moued God to leaue his ioy and his blisse, and suffer more then all the world could suffer together? A great cause it is that would make a King leaue his kingdome, and fall to beggery. A great and wonderfull cause it was, that made *Sabbath* to come downe from heauen to suffer misery vpon the Earth. Two other causes *Simeon* sheweth, why this *Messias* came from heauen. The first, that he might enlighten the Gentiles, which sate in darknesse: and the second, that he might be the glory of *Israel*, which gloried in their sacrifices, and in their ceremonies, and so had no glory before he came, but were like the Moone when the

The second Sermon

Gen. 29

Luke 15

Math. 20.

Gen. 29

the Sunne doth shine vpon it, or like *Rachel*, which despised *Leah*, and became barren. And they despised the Gentiles light; like that sonne which was angry, because his lost brother came home againe; or like those Labourers which checked the Lord of the Vineyard, because hee gaue vnto the other Labourers as much as hee gaue vnto them. But the Gentiles are like *Leah*, who being despised, became fruitfull. *Simeon* did reioyce in Christ, not onely for that he was the glory of *Israel*, but also for that he was the light of the Gentiles. Shall the head be sorrowfull because the hand is well? Nay, rather the hand should be glad, because the head is well; and the head, because the hand is well. The father should be glad, because his sonne is stronger then himselfe: the mother should be glad, because her daughter is wiser then herselfe, the brother should be glad, because his brother is richer then himselfe: the Mistresse should reioyce, because her maid is better hufwife then herselfe. But we enuy our Brethren & Neighbours, because they are better then we, and because God hath blest them with temporall or spirituall things aboue vs; if we see they haue learning, then we enuy them for their learning: if he haue more gifts, we enuy him for his gifts, if he haue more knowledge, we enuy him for his knowledge, if he haue more zeale, we enuy him for his zeale; if he haue more riches, we enuy him for his riches; and how can we reioyce, when euery bodies good is our euill, and euery bodies ioy is our sorrow? But fixe your eyes vpon Christ alone, and he will fulfill your ioy, if you look not back to Sodome like *Lot*'s wife: if you loue ioy and gladnesse, Christ is ioy and gladnesse: if you loue comfort, why, Christ is the comforter of all that beare his Crosse: if you loue life, Christ is eternall life: if you loue peace, Christ is peace: if you loue riches, Christ is full of heauenly riches, and full of liberality, to bestow them vpon all such as loue God: so Christ is all in

Gen. 19:

of the Song of Simeon.

in all vnto the godly, and they haue more ioy in Christ alwayes, and in all things, then the richest and most glorious, and sumptuous Prince in the world; then *Salomon* himselfe had in wordly riches, honours, pleasures; ioy, ease, or felicity. For the wicked which put their trust in riches, and make them gods of gold and money, of ease and pleasures, though they doe all that they can to fulfill their lusts, and take neuer so much pleasure, and be neuer so merry, yet they can haue no true ioy, nor peace of conscience; for all the peace, the mirth, and sport they haue, is but deceit, all false, and indurable like the grasse, *Esa. 57. & 58* greene in the morning, and withered ere night. But when the Lord doth knock at their hearts, and strike them with a feeling of their horrible transgressions, as no doubt he will, then they are all in a maze, and they can haue no ioy, no peace, no rest; but they may say, In laughter my soule is sorrowfull, in ease my soule hath trouble, in mirth, none, in riches pouerty, in glory shame, in life my soule is euen dead, in plenty my soule wanteth all things, wherein it should reioyce, it is destitute of all comfort, and possessed with all slauiish feares; like *Cain*, who being Lord of all the earth, yet had no ioy in it when God *Gen. 4* had once forsaken him. Likewise *Saul*, when God had *1. Sam. 16* forsaken him, he had no ioy of his Kingdome, nor of all his riches; and then who had more ioy, *Saul*, the King, or *David* the Subiect? So then we see, that perfect ioy can be had in nothing but in God, and in Iesus Christ. Wherefore, as by the streame you may be led to the Fountayne, euen so let the ioy and peace of this life serue to leade vs to God, who is perfect ioy and peace, and there rest like the wisemen which were guided by the starre, to come to the true Sonne of grace, Iesus Christ, when he was borne; and if we rest not in him when we haue found him, there is no rest for vs, we shall be like the restlessse Dowe, which fluttred about, and found no rest any way, til she returned
to.

The second Sermon

to the Arke: but wee seeme as though wee sought him and found him, when as we doe but play the Hypocrites. *Salomon* saith, That the wayes of the Whore are prosperity and welfare, for she euer putteth on a Vizard, that she might not be knowne to be so vile as she is: vnder the colour of goodnesse, euill is alwaies lurking.

Therefore also is Christ called the Light; because wee should leaue our foolishnesse, seeing light is come, and that wee should forsake all our lights which are but darknesse, and cleaue vnto his light, which is the true Light indeede.

A light to be reuealed to the Gentiles &c.

He came to lighten the Gentiles, and they receiued him with thankfulness, of whom there was no hope of goodnes left. Who would suppose that the barren Woman should become fruitfull, or the prodigall sonne returne home againe? It is like, as if an Owle should be conuerted to see light, or as if the streame would returne into the Fountayne, or as if an old man should become young againe.

A light to be reuealed to the Gentiles.

To be reuealed, not yet reuealed: the Iewes must first reiect him, before the Gentiles receiue him: and when the Iewes did oppresse him, condemne him, and crucifie him, then were his armes spread vnto the whole world. When the guests would not come, then he sendeth into the high wayes, to compell others that would not come willingly vnto it. Comfort is on foot, and that which will come, shall come, &c. The Queene of Saba came from the vttermoſt part of the earth to heare *Salomons* wisdom; and the wisemen came from the East to see Iesus Christ: but we may say, The Lord was heare in the Temple, and I was in my shop, Selling and Buying, Lying, Deceiuing, and Swearing. Well, when hee comes backe againe, I will be better acquainted with him; and so wee esteeme not of his presence in any reuerent fort.

The

Luke 14:23:

Matth: 13:

of the Song of Simeon.

The Shunamite said: Let vs build a Chamber for the man of God: then we should build an house. *Zachens* climbed vp into a tree to see our Saniour, and the Lord seeing his diligence, called him; *Zachens*, come downe, for I will dine at thy house this day: and that was a ioyfull day with *Zachens*, for then saluation came into his house, and vpon all his family: hee gaue the Lord a feast, and the Lord made him a farre better feast of peace, a feast of ioy, a feast of heavenly things, and so for his zeale and endeuer to see Christ bodily, he shewed himselfe vnto him spiritually, euen to his hearts desire.

To be renewed.

Haue an eye to the future tence: that which is not, shall be. As for example, *Salomon* was wise, but he is foolish; *Samson* was strong, but hee is weake; *Indas* was a Preacher, but he is a Traitor; *Paul*, was a persecutor, but he is a Preacher: *Peter* was a denyer of Christ, but now he is a bold professor of Christ; *Moyse* was learned in the wisdom of the Egyptians, but now he is learned in the wisdom of God, by which the wisdom of the Egyptians is made but meere foolishnesse in the sight of God. Others, as Heathen Philosophers, *Plato*, *Aristotle*, *Cato*, *Crates*, and such like, were counted very wise men in the sight of the world, yea they wrote so many books full of wisdom, and also adorned with notable sentences and witty sayings, that one would think all wisdom were buried with them, so famous were they, and so full of earthly vnderstanding, teaching manners, counsels and policies: yet, for my part, I haue neither seene nor heard of any such, being wise in wordly things, and without the wisdom of God, but that they haue committed some notorious foolishnes in the sight of all men, like *Achitophel*, of whom we reade, that he was so wise a Counseler, that his counsell was like as one had asked counsell at the Oracle of God; and yet see the end of him, he hanged himselfe, and all for the

want

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want of the knowledge of God. It had been better therefore for him to haue had more wisdome, and lesse wit. *Crates*, *Aristotle*, *Plato*, and orher of the wise Philosophers, haue either poysoned, burned, or drowned themselves: and so we see that the end of the wordly wisdome is meere foolishnesse, and the foolish haue more peace then the wise: for their wisdom, without the fear of God, doth them no more good then the Arke did to the Philistines, which did nothing but torment them, because they knew not how to vse it, and therefore vnreuerently abused it. For if your wisdome consist in eloquence of words, in profundity of wit, to gaine craftily, and spend warily, to inuent Lawes, to expound Riddles, and interpret dreames, to tell fortunes, and prophetic of matters by learning: all your wisdome is but vexation of the spirit; for all these without the feare of God, doe vs no more good, then their wit did these Philosophers, which notwithstanding sate in darkenesse. And I am afraid, though Christ brought light vnto the Gentiles, yet it may be said, that the Gentiles sit in darknesse still, sauing a few Leuites scattered vpon the Mountaines, for whose sake Sodom is spared. And because those had not the knowledge of God, therefore they worshipped *Mars* and *Cupid*, *Sunne* and *Moon*, *Beasts* and *Serpents*: so the Philistines worshipped *Dagon*, the Ephesians worshipped *Diana*, the Assyrians *Nesroch*, the Israelites worshipped a *Calf*, *Ahaziah* worshipped *Beelzebub*, the Moabites worshipped *Chamos*, the Samaritanes did worship vnto *Baal*, so the truth to such seemeth falshood, and error seemeth truth. As for example, that the world should be made of nothing, that the Word became flesh, that God & Man was ioyned together in one person, that one man may be righteous in the righteousness of another, which is Christ, and that the dead shall rise again: these seemed foolishnesse vnto the Gentiles, neither could they beleeue

1. Cor. I. 20.

2. Sam. 5.

2. King. 17. 30.

Iudg. 16. 23.

Act. 19. 33.

2. King. 19. 37.

Exod. 32. 46.

2. King 1. 1.

1. King. 22. 13.

1. King. 16. 32.

of the Song of Simeon.

beleue them. No more can some Gentiles amongst vs at this day, which are but natural men, therefore they do not beleue the; for when they professed theſelues to be wiſe, Rom. 1. 22. they became fooles, ſaith the holy Ghoſt. So then wee ſee now what Chriſt hath done for vs, he hath bound that Serpent, which hath ſowen all the Tares; ſo that the Diuel is faine, for want of better lodging, to enter into ſwine.

Heretofore, whereas one followed God, a thouſand followed *Baal*; But now Kings and Princes liſt vp their heads, deſiring Chriſt to raigne with them, and in them. Heretofore wee made our ſelues like the wounded Man, we were ſpoyled, wee were ſtript naked, and we were bathed in our bloud, being full of wounds: but now Chriſt hath furniſhed vs, he hath waſhed vs, he hath clothed Deut. 32 vs, and we are now become true Iſraelites: vs, which were the vile and Wilde Oliues, hee hath grafted vpon the true Oliue, and planted vs in a fruitfull ſoile. And what cauſe can we ſhew for this, but onely mercy? For heretofore we were called fooliſh, but the Lord hath made vs wiſe, according to the wiſdome of God, in theſe dayes by his Spirit: but if yee deſerue to bee called the fooliſh Nation againe, then yee are moſt vnhappy and moſt cuiſe. So now we haue heard, that the Lord doth reueale his counſell vnto his Prophets, and how the glory of Iſrael is now reuealed to be the light of the Gentiles. And if you haue the cauſe why: becauſe the Iewes reieſted their owne ſaluation. You haue heard that the cauſe was onely his mercy and his loue, becauſe mercy cannot containe it ſelfe within Ieruſalem.

A light to bee reuealed to the Gentiles, and the glory of thy people Iſrael.

You haue heard why Chriſt is called light, Why he is called the light of the Gentiles, why the Lord did change a curſe into bleſſing, and why the Gentiles did change darknes for light, and a thouſand gods for one true God.

Then

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Then the Gentiles receiued more grace then they desired, for the Lord came vncalled vnto their houses, and made a feast vnto them in their owne houses. The light of the Gentiles is our light, your light and my light : Christ is our grace, your grace, and my grace; and Christ is our saluation, your saluation, and my saluation. He came vnto the Iewes, and for the Iewes, and yet his comming vnto the Gentiles, was better then to the Iewes.

He came into the world when the world did abound in all wickednesse, & saued vs when we most deserued wrath. Wonder at this, you that wonder at nothing, that the Lord would come to bring saluation, to redeeme our lost soules, euen (as it were) against our wils : so that now we would not be, as we were, for a thousand worlds.

The blindnesse of the Iewes was, and is wonderfull, who heard of their reiectiō, and of our conuersion, and yet vnderstood it not, neither sought to preuent Gods wrath in reiectiō of them. Therefore the Rocke, which should haue saued them, shiuered them in peeces : wherein was shewed their wonderfull blockishnesse, hauing it so often foretold by their Prophets, figured in their Law, shaddowed in their Sacrifices, and read in their Churches from Sabbath to Sabbath. Euery thing that commeth to passe in Churches, in Common-weales, in Cities, in Countries, in Kingdomes, and in Prouinces; these are all fore-told in the Scriptures, and yet none doe vnderstand it, sauing a few chosen ones whom God loueth : For, the comming of Antichrist, the ouerthrow of Kingdomes, the darknesse of Popery, the light of the Gospell, the conuersion of the Gentiles, and the reiectiō of the Iewes: all these are set downe in the Scriptures, and yet wee cannot vnderstand it, though wee heare it day by day, because wee doe not giue our mindes to vnderstanding.

Such hearers shall stand in a maze before the righte-

of the Song of Simeon.

ous and terrible Throne of God: the dead shall rise: the
trumpe shall blow, and all the world shalbe in an vprore,
and they shal stand quaking, when their hearing without
profiting shalbe laid to their charge, and they shall say; O
wee haue knowne no such thing. But surely if the Iewes
could come out of hell, they would admonish vs to take
better heed how to heare: for we heare as though we did
not heare at all, our minds are otherwise occupied. Now
when we see any thing come to passe as it is foretold in
the Scriptures, then we must say as Christ said, This pro-
phecie is fulfilled; for all things that are written, are come
to *Scriptum est*, & *factum est*, that is, as sure as it is writ-
ten, so surely doth it come to passe. It prophecieth no-
thing, but that which truly is fulfilled in due time; and the
more often it speakes of a thing, the more certaine, the
more excellent and the more to be beleued it is: Like a
Iewell that is beset with pearle, so is our calling adorned
with Scripturs, for so doth God tender our caling which
is often in his mouth, and wee so often in his remem-
brance, that he speaketh of vs in euery Booke throughout
the whole Scripturs, like a kind Spouse, whose Loue is
in a strange Countrey, and hee delighteth himselfe with
thoughts and meditations of her: so he did long vntil the
Gentiles were come to him againe, like the prodigall
childe, whose Father did long till he had imbraced him.
When shall my prodigall sonne come home againe, saith Luk. 15.
he? I will put my best garment on his back, and my gold
Ring on his finger, and his fare shall be the daintiest mor-
sell. And thus God longeth for our saluation, and hee
knocketh at our doores: Is faith here? is loue here? is
one called the feare of God in this place?

And as loue maketh louers sometime to speake plain-
ly and familiarly one to another, sometime by darke
speeches and riddles, sometime by letters, sometime by
dumbe shewes and signes, and sometime to hide them-

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seelues one from another : So our God speaketh sometime plainely to his Church, sometime darkely and mystically, sometime he turneth his face from his Church and deare Spouse, as though he would not speake vnto her for loue; as appeareth in the Booke of the *Canticles*. Of the casting off of the Iewes, and calling in of the Gentiles; the first type or figure was *Cain* and *Abel*: *Cain* was the eldest sonne of *Adam*, and *Abel* the younger, yet God loued *Abel*, and accepted his sacrifice : but God reiected *Cain* for his wickednesse, and he became a reprobate. Euen so doth God, he reiecteth the Iewes, which were the eldest sonne, the true Oliue, and the naturall seed, and Gods deare children, if they had continued in obedience; and he taketh vs, being but the youngest son, the wilde Oliue, the seed of the wicked, and maketh vs children by adoption vnto him, only of his mercy without any other cause.

Gen. 6.

Gen. 5. 1. 219

24. 10. 21. &

11. 10.

Gen. 9. 27

Iohn. 10. 16;

The second example was *Sem* and *Iaphet*, both which were *Noahs* sons: *Sem* was the second sonne, and *Iaphet* the first, and of this *Iaphet* came the Gentiles: of him said *Noah*; God perswade *Iaphet*, that he may dwell in the tents of *Sem*: that is, that they may be vnited together; as we see it is come to passe. Other sheep I haue (saith Christ) which are not of this fold, the also will I bring, & they shal heare my voice, & there shalbe one sheepfold, & one shepheard.

Gen. 22:

Gen. 32:

The third type or figure was *Ismael* and *Isaac*, both the sonnes of *Abraham*: *Ismael* was the eldest, *Isaac* the younger, yet *Isaac* was chosen of God, and enioyed the promise, and *Ismael* his eldest brother, a mocker of *Isaac*, was put away, the Lord was not with him.

Gen. 25:

The fourth type or figure was *Iacob* and *Esau*, both sonnes of *Isaac*: *Esau* was the elder brother, and *Iacob* the younger, yet God loued *Iacob*, and hated *Esau*, because *Esau* contemned his birthright, and sold it to *Iacob* for a messe of pottage; and therefore *Iacob* stole the blessing

of the Song of Simeon.

sing from him: so God blessed *Jacob*; but cursed *Esau*; whereby he shewed, that the Lord did for the contempt of the Iewes, take away their birth-right and their blessing, and haue giuen it vnto vs

The fifth type or figure was *Leah* and *Rachel*, the two daughters of *Laban*: *Leah* was the elder, but bleare or squint-eyed *Rachel*, the younger, beautifull and faire. 17 Therefore *Rachel* was beloued of *Jacob*, and *Leah* despised, 18. Yet *Leah* was first married, 23. and also made fruitfull, 31. but *Rachel* also was after married, 28, & more beloued, 30 and hauing enuied her sisters fruitfulness, 30. 1 and repented, God remembered her, and made her fruitfull. So Christ first married the Iewes, and made them glorious; but when they despised their glorie, he married with the Gentiles, and they ennying their happinesse; for barren in all goodnesse, became fruitfull in true holinesse.

The sixth figure was *Manasses* and *Ephraim*, the two sonnes of *Ioseph*; *Manasses* was the eldest, and *Ephraim* was the youngest. Both of them *Ioseph* hauing brought to *Jacob* his Father, that he might blesse them, he tooke *Manasses*, and put him towards *Jacobs* right hand, that hee might blesse him first and more plentifully, and hee tooke *Ephraim*, and put him towards *Jacobs* left hand: but *Jacob* stretched out his right hand, and laid it vpon *Ephraims* head, which was the yonger, and his left hand vpon *Manasses*, directing his hands so of purpose, for *Manasses* was the elder of them. Thus the Lord blessed vs, when there was no hope left for vs.

The seventh figure was *Rahab*, a Harlot in Iericho, who was a Gentile, yet her heart was touched so, that she receiued and entertained the Spies that *Ioshua* sent, and in time of danger hid them, that they should take no harme: signifying thereby, that the Gentiles should receiue and imbrace the Israelites and Messengers of the Gospell, and keepe them as safely, and defend them

Genes. 29.

Ioshua. 2.

The second Sermon

as diligently, as *Rahab* did the Spyes of Israel.

Ruth. 4.

The eighth figure was *Ruth* a Moabite: of her *Christ Iesus* vouchsafed to come as concerning the flesh, to shew th at he came not only of the Iewes, and for the Iewes, but also of, and for the Gentiles, which were the lost sheepe, vn hoped for, being strangers from the couenant.

Judg. 14.

The ninth figure was *Samsou*, who being a Iew, would needs marry with a Gentile; signifying, that *Christ Iesus* would also marrie with the Gentiles, as he did with the Iewes.

1 King. 11

The tenth figure was *Salomon*, who married *Pharao's* daughter, which was an Egyptian and Gentile; signifying thereby, that *Christ* would take him a Spouse among the Gentiles to marry with himselfe, as *Dauid* in the *Psalmes* declareth.

Psalms. 45.

2. King. 5.

The eleuenth figure was *Naaman* the Syrian, whose leprosie is turned vpon *Gebazi*, the leprosie of an Heathen and ignorant man turned vpon an Israelite, and one that had the knowledge of God, being the seruant of a Prophet; signifying that our leprosie of sin and ignorance should bee turned from vs vpon the Iewes, who had the knowledge of the Law of God, but esteemed it not; but were vnthankfull for it. Many like examples there are in the new Testament. For like as the Cherubins, though sewered in sunder, yet looked one towards another, and both vpon the Mercy-seat: so the old Testament and the New looke one towards another, and yet point at one and the same thing.

Matth. 2.

The first type or figure in the new Testament, was the Wise-men, which were the first fruits of the Gentiles, and came from the East, being guided by a Star: signifying, that by the guiding of the Word and Spirit of God, the Gentils should come from all the places of the world to imbrace *Christ Iesus* with ioy.

Matth. 2.

The second type or figure was *Christ* his going into Egypt,

of the Song of Simeon.

Egypt, signifying thereby, that hee should goe from the Iewes to the Gentiles, because the Iewes refused him, through vnbeliefe, abundance of wickednesse, and want of reformation; so wee see that nothing can driue away Christ but sinne.

The third type was, Christ whipping the Iewes out of the Temple, shewing thereby, that the Iewes should be whipped; or cast out of the spirituall Temple; and the Gentiles should occupy it. This (beloued) belongeth vnto vs, to whom the Lord so wonderfully hath made his light to shine. Mat. 21. 12.

The fourth figure is, the parable of the Vineyard, that was taken from them that possessed, it & giuen to them that should bring forth the fruits thereof, & yeeld better increase vnto the Lord of the Vineyard. Mat. 21. 33.

The fift figure was, the parable of the two Sonnes, that were bidden to goe and worke in their Fathers Vineyard, of whom the first said; he would, and did not: the second said, he would not, and did repent, and went to labour in the Vineyard: the first signified the Iewes which made many vowes, with such a shew of godlinesse, which was but hypocrisie, whom the Lord reiect-ed, and cast off, and said, that the Publicans and sinners should stand in iudgement to condemne the greatest of them. Mat. 21. 28.

The sixth figure was, the feast that the Lord made vnto the disobedient Guests whom the Lord invited to his banquet, which was onely ordayned for them, and who promised to come vnto it, and yet refused & would not come, but alleaged slight excuses, taken from their loue of earthly and transitory things about God. Therefore the Lord sent into the high-ways, to call and compell the Gentiles to come, which came, though some left their wedding garments behinde them. Mat. 22. 2.

The seventh type or figure was, the vision of Peter in Ioppa, when hee was on the top of the house, where he saw Act. 10.

The second Sermon.

verse 34.

saw the vessell come downe, that had in it all manner of foure-footed beasts of the earth, and wild beasts, and fowles of the ayre, and creeping things, where also the voice said vnto him, *Arise PETER, kill and eate*, wherein the Lord shewed vnto him, that he should count no man vncleane, although the Gentiles then were counted vncleane, as were the vncleane beasts set downe in the Law of God; therefore when *Peter* was sent to *Cornelius* house, he said, *Of a truth I perceiue that Gad hath no respect of persons, but in euery Nation he that feareth God, and worketh righteousnesse, is accepted of him.*

Luke 15.
Luke. 511.

Many other examples of our calling, as the strayed sheepe, the lost groat, the prodigall sonne, and Christ eating with Publicans and sinners, which when we read, we should cast our figure, and say, Of whom is this spoken? of the Gentiles? then is it of me, for I am a Gentile. But am I conuerted? if I bee not, then haue I not fulfilled this prophecie: therefore let vs strue to doe well, and to mortifie and subdue sinne which dwelleth in our mortall bodies, for none but the valiant can enter into the kingdom of heauen.

Now all these prophecies are fulfilled, the blind see, the lame goe, the dumbe speake, the deafe heare, the maimed worke, the dead are quickned, the Lepers are clensed, and the poore receiue the Gospell. Therefore who will despayre, and say, Light is not reuealed vnto me, when as hee seeth it to be reuealed vnto whole Nations? And so solemne is our calling, as that in so many places of the Scripture it is fortold, whereby we see how dearely the Lord tendereth our saluation, like as a kinde Spouse which was longed for while she was in a strange Country, for Christ longed for the Gentiles, till they came home againe vnto him. Therefore let vs now consider what he giueth vs, namely, righteousnesse and saluation: first righteousnesse, then saluation: first repentance, and then forgiveness of sinns, the Sunne of the Gospell,

of the Song of Simeon.

Gospell, lest wee should see heauen in hell, and light in darknesse, and ioy in anguishes. Let vs not contemne our light, or grow carelesse of it : let vs not build with one hande, and ouerthrow with the other by prophane-nesse ; like those men, which while they surfetted at their gluttonous tables, called vpon God for health. Christ is not receiued with the left hand : if the Father offering a gift, doe see the Sonne stretch forth his left hand, he will withdraw his gift from him. I say, let vs not contemn our light, as the Iewes contemned their glorie.

For what is light to him that will shut his eyes against it? What is this light? It is such a glorious light, and such an excelent reuelation, that great and mighty Kings haue earnestly desired to see, & princes haue laid downe their crowns to reueale it. Let vs imbrace this light, let vs take and put on the wedding garment, and go to the banquet, vnto which a thousand messengers haue inuited vs, and alleage none excuses : say not, *I haue married a wife, I haue bought Oxen, I goe to see a Frame, &c. and therefore I cannot come*, neither will I come. Well doe so, if that ye wil needs : but remember that thou wast inuited, and therefore the blessing shall be giuen to another : and *Esau* shall weepe for the blessing, but shall not haue it.

But giue mee a reason, I pray thee, why thou wilt bee called the seruant of God, which dost not serue him; or the child of God, which dost not loue him; or the disciple of Christ, which dost not learne of him: yet his raine falleth vpon all, iust and vniust, and he giueth thee all things for nothing : The Sunne doth giue his light for nothing, the deaw doth giue his moisture for nothing, the riuers doe giue their waters for nothing ; and the earth doth giue her fruit for nothing.

What shall wee doe then when the Sunne shineth? We must not doe as wee doe in the dark, for then men ought to be take them to their labour. Learne of the sa-

Matth. 3.

Matth. 22.

Heb. 11.

Rom. 13.

Ephes. 5.

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uage beasts; who as soone as the day springs; betake them to their trauell, & euery bird welcommeth it with many a sweet song. Christ is light, and this light is come; therefore he that seeth not now, is blind. Are not they then blind which yet see not, that praiser for the dead is vaine, needlesse, and bootlesse? But thick darknesse needes a mighty light to chase it away. So that he which beginneth to root out som error or superstition, at the first shal haue much adoe: for custome and naturall corruption are the first causers of heresie, and shall cry against her in the maintenance thereof: and withstanders of reformation shall say, Great is *Diana* of Ephesus: and so for a long time they seeme to wash the *Aethiopian*, or the blacke-More; the more they wash him, the more they gall him, and yet he is an *Aethiopian* still: but in the end the Arke standeth, and *Dagon* falleth downe: and truth triumpheth ouer falshood, hauing got the victory; and light chaseth away darknesse with the brightnesse thereof. Why then doth this darknesse continue amongst vs still? To him that asketh, what Scripture haue you against it? it is sufficient to answer, what Scripture haue you for it? for if the word command it not, God reiecteth it, and will say, who hath required these things at your hands? But What is this? for euery idle word you must giue account, as our Saviour Iesus Christ saith, *Matt. 12*. And whatfoeuer is not of faith is sinne, *Rom. 14. 23*. They aske, what, shall we not say, God be with them? Why should you? Why (say they) must we say nothing? What if thou doe not? what saiest thou, when thou mentionest the death of thy first fathers, *Adam, Seth, Enos Enoch, Noah*? Doeest thou lesse loue these, not praying for them, then thou dost them, for whom thou saist, God be with them? &c.

But thou hast speeches enow to vse if thou wilt needs say somewhat, and leaue such superstitious and offensiue sentences: if hee bee a good man, thou maiest say, The
Lord

of the Song of Simeon.

Lord bee thanked for his deliuerance, or the like ; but if hee bee not, then thou maiest say, God grant we may doe better then he hath done, and that by his fall we may learne to rise from sinne, or some such thing : whatsoeuer hee bee, thou maiest say as Dauid saith of his child, giuing a reason why he would not pray for him any longer being dead; Can I call him backe againe? I shall goe to him, but hee shall not returne to mee : or any other words, so they bee wise, and therefore not against the Word. What then is to bee done? As *Jacob* said to his wiues and children; Giue mee your Idols that I may bury them: so say I vnto you; Giue me your superstitions that I may bury them, that they may remaine with you, or in you no longer, to the dishonour of God, offending of your weake brethren, or to my griefe. For I am iealous ouer you : and because you are mine, and I am yours; O that my voyce were as the whirl-wind, to beat downe, roote out, and blow away al your superstitions, that they may no longer raigne amongst you : or rather, O that Christ which is our light were come into vs all, and shined so bright, that wee were ashamed of all our darknes? of all, not of minde onely, but of will also, and of works that we no longer would walke in darknes, for few haue the will to walke according to the Word, eyther in darknes or light : wee can see to sin in the dark aswell as in the light and doe rather, because the light discouereth both the harlot and the thiefe; so they are afraid of the light : but assured be we, where light is not, Christ is not: for Christ is light; and let none be afraid to seek this light which is so good, so excellent, & so profitable for vs; for it doth not only descry it selfe, but all other things round about it. Therefore if thou haue this light, thy faith, thy feare, thy loue wil shew it self, & good things canot now hide themselves, for he that is light, doth delight to please God in the light. It is no maruell though a man stumble in
the

The second Sermon

the darke: but he which stumbleth in the light, is not very strong, because he seeth his way before him. Once wee stumbled at euery straw when we walked in darknes: for then wrath had a fall, pride had a fall, lust had a fall, drunkennes had a fall, penury had a fall, ignorance had a fall: or if you will, pride rose, and we fell; lust rose, and we fel, &c.

Were *Egypt* as light as *Goshen*, we should haue Idolaters as ioyfull as true worshippers; but there is palpable darknesse, tedious, fearefull, and of long continuance in *Egypt*, cleere light onely in *Goshen*: therefore flye *Egypt*; but if thou liue in *Egypt*, that is walke in darknes, or commit wickednes, though thou sinne in the darke, the light will bewray thee, and thy conscience wil accuse thee, and condemne thee for it. Therefore now giue ouer darknes, and arme thee with light, for our life shineth as the light: therefore now we should be *Israel*, for *Israel* is reuolted.

But many Scroules may be written of our sinnes, and thus the Gentiles are as Gentiles still. He that beleuieth not the word, is an Infidell: he that beleuieth not God, is an Atheist: hee that worshippeth any thing more then God, is an Idolater: euery mans conscience shal condemne himself. Yet men wil leaue godlinesse for riches, but they will not leaue riches for godlinesse. What madnesse? Yea the Iewes neuer serued God at any time with such deuotion, as many do now their gold and their riches: O intolerable wickednes! For many there are that could be content neuer to die, but liue euer here with their riches and pleasures. And is not the godly more despighted for his godlinesse, then the wicked for his wickednesse?

Are not the members of Christ more hated, and worse entertained by vs, then the limmes of Satban? So dearly euery one loues sinne, and drawes sinne vpon sinne, till there be a chaine of many linkes, and monsters therein drawne most lothsome. And though we of our selues run swiftly to hell, yet the most driue vs, to make vs hie faster: they

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of the Song of Simeon.

they come vnto vs, and say, Your fathers loued vs well, and said vnto vs, If you will be faire, you shall be wise; if you will be drunke, you shall be rich, &c. Yea euery one pointeth, and sheweth vs the way that leadeth to destruction: and how few are the number of them that doe shew vs the way of vertue and godlinesse?

And thus wee are euen as forward as those Iewes that striue who shall come into hell first. Who did euer thanke God that he was not borne an hundred yeers ago, when ignorance spred ouer all, and all *Egypt* was smitten with darknesse? or that the Lord hath not left him to himselfe to become an Atheist, or an Epicure, which liues without God in the world? we haue all Gods gifts offered vs, but we haue refused them. Christ brought light: but we had rather he had broght darknes: for we loue darknes more then light. The Angels; the Heauens, the word, the spirit, are light, and we that see it, are darknesse, for we cannot abide light, but are like an Owle that flyeth out of a bare field from the light of the day, such a death is day vnto vs: Faith is slowne away. Truth is become a pilgrime, and euery string is out of tune. Hee that should weep and be sorrowfull, laughes; and truth is brought to the ground, yea poore truth is persecuted to death: but sinners are stubble, and their sentence is, Burne them.

How sin should be the way of vertue, if you would pare away the rubs that are in it, if you would take away all occasions of sin, & giue it gall to eat, and when you haue done so, set a crowne of thornes vpon the head thereof, and when you haue thus crowned it, make it carry the crosse, and when it hath carried the crosse, condemne it, and when you haue condemned it, put it to death, and when ye haue put it to death, bury it; and when you haue buried it, role a great stone vpon the head of it, and set watch-men to keepe it, euen fasting and prayer, that it may neuer arise againe to raigne any more? the which the Lord for his mercy sake grant, *Amen.*

FINIS

THE

THE
[Faint, illegible text follows, appearing to be a list or index of names and titles, possibly related to a historical or literary work.]



THE CALLING OF IONAH.

IONAH. I. I. 2.

1. *The word of the Lord came to Jonah the sonne of Amittai, saying;*

2. *Arise and goe to Ninine, that great City, and cry against it, for their wickednesse is come up before me.*



You haue heard the sweet song of old father Simeon, like the pleasant song of a sweet bird before her death; setting forth the ioy of the righteous that imbrace Christ Iesus. Before Christ Iesus vouchsafed to come to vs, we would not come vnto him, but in al our doings we wrought our condemnation, and through the innumerable heapes of our iniquities, laboured to driue him, without all hope of mercy, from vs. So wee continued like flies, which flutter about the candle, till they haue consumed, themselves. When we had done as much as in vs lay to driue him away from vs, then hee saued vs, & recompenced good for euill vnto vs. So that if God had loued vs, no more then we loued our selues, we might haue perished in our sins; and

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and our blood should haue been vpon our owne heads. If Christ be the Light of the Gentiles, let vs imbrace him, and euery one walke as becommeth the children of light: but many doe shut their eyes against it, lest they should see: and not onely many smother their owne light, but the Sunne saith vnto the Moone, Shine not; and the Moone saith vnto the stars, Be not bright. And many haue smothered their light so long, that the damp hath put out the candle; and thus they labour to bring the darknes of *Egypt* vpon *Goshen*: so that their eyes haue forgotten to see, and so many goe out of the way, because they would not looke vpon the candle, and the Diuel giueth to euery one that which he wisheth, so it may be for his hurt. But who can but pity, that with the same Manna which commeth from heauen, and feedeth many to life euerlasting, so many are poysoned, and finde in it nothing but the sauour of eternall death?

The Iewes had cause to enuy our Light, for he gaue them glory: he was poore, and yet hee gaue them riches: he was counted base, and yet he made them honorable: he was contemned, and yet he made them beloued: they were ful of darknes, and he brought them light; but they contemned his light, and so procured their own condemnation. And therefore now it is come to passe, that they are become vagabonds vpon the earth, & most contemned of all other Nations, & in euery people haue a dwelling; euer since they prophesied euill vnto themselues, saying! His blood be vpon vs and our children, goodnes hath put on the face of bashfulnes amongst them.

If thou imbrace Christ as *Simeon* did, then Christ is thy glory: but if thy glory consist in beauty, which fadeth; in gay cloth, which weareth, in wealth, which wasteth; or in gold, which rusteth; then Christ is not thy glory.

We haue gone long with an old man, and now we haue lost him, but we are loth to part with him, he is such a
good

The Calling of Ionah.

good companion : neuerthelesse wee hope to finde him againe in *Ionah*.

Wee haue gone but slowly with him, as with an old man that is not very swift of foote : but now we must run with *Ionah*, as with a Post, lest *Ninive* be destroyed.

The Prophecy of *Ionah*.

I neede not to shew the authority of Prophets : but concening their sorts & differences, there are three sorts of Prophets. The first were such, as called vpon the name of the Lord in Prayer for the people, and receiued an answer from the Lord in the peoples behalfe : of which sort was *Samuell* and these were called Seers. A second sort of Prophets, were such as God raised to expound the law, & declare the will of God vnto the people, when the Priest and such as should doe so, were slacke in their callings, of which sort was *Esay*, *Jeremy*, *Ezechiel*, *Daniel*, *Hosea*, *Isaiah*, *Amos*, *Obadiah*, and the rest of the holy Prophets. A third sort, were such as haue bin since Christ, working such like effects, of which sort was the Prophet *Agabus*, of whom mention is made in 11. of the *Acts*, and 28. verse.

Now in the second sort of these, was *Ionah*, whom God sent to declare his will to his people, vnto whom also the Lord did reueale the subuersion of Kingdomes, the overthrow of Tribes, the captiuiety of Nations, the calamities that were to come vnto the sonnes of men for iniquity and rebellion against God.

As all wise men were not borne at once, nor liued together : so these holy Prophets haue not beene at once, but were raised vp by the Lord God, some here, some there, according to his pleasure, and as he saw the people stand in need of them, by reason of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of these, all things that might be reuealed, but as much as was sufficient for them, euery one in their times and places. Neither hath any of them told as
much

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much of the will of God as might bee declared; nor fully expounded his Lawes; but the patriarkes left some to the Prophets, and the Prophets left some to the Apostles but they haue left none for vs, but they haue all set open the whole will of God vnto vs, and euery Prophet now bringeth onely gold, myrre, and frankincence, like the Wife-men that came to see our Lord.

There are three things that moued me to take this story in hand aboue all others. First, because you know the story, and therefore can the better conceiue of the matter as I go forward with it. Secondly, because it is brieue, and doth containe a great deale in a little. Thirdly, because it is most agreeable for the time and state of this sinful age whereir we liue, and therefore most conuenient for vs. It is manifest that *Ionah* liued in a very troublesome time, namely, in the time of *Ieroboam* the sonne of *Ioash* King of Israel, a wicked King, though not he that is called the *Ieroboam* that made Israel to sinne. For of this second *Ieroboam* in whose time he prophesied, it is written, *2 King. 14. 24.* Hee departed not from any of the sinnes of *Ieroboam* that made Israel to sin; which commendeth the holinesse of *Ionah*, in that he in the midst of their corruption wherewithall the people were overflowne, was vncorrupted and vnspotted; and called to bee a Prophet amongst the people of God. For he had prophesied in Israel, before he was sent to *Ninive*, as the word also doth argue; which layeth open and magnifieth the great loue of God; in that he sent a Prophet to admonish this vngodly people, when as he should haue sent a thunder-bolt to terrifie them, or rather vtterly to destroy them; so that there mercy stept before iudgment.

His name was *Ionah*, which signifieth a Dove, which admonisheth vs, that as we labour to be as wise as Serpents, so we should also desire that we might be as simple as Doves. His Fathers name was *Amittai*, which signifieth

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rifieth Truth. I would that Truth were euery Preachers Father.

There are two speciall things containd in this Historie. The first, the great mercy of God shewed vnto three sorts of men: the *Niniuites*, *Ionah* and the *Mariners* in respect of the *Niniuites*, that he sent a Prophet to *Ninive* a Citie of the Gentiles, which were strangers from the Couenant, from the Promise, and strangers from the Common-wealth of Israel, and conuerted them by his preaching, and so spared them now.

In regard of *Ionah*, that being, for his disobedience in flying to Tarshish, when he was sent to *Ninive*, throwne into Sea, he prepared a great Whale to swallow him, and in his belly, euen in the bottome of the Sea, where there was no hope of life for him, preserued him: and after three dayes deliuered him thence safe, and then cast him not off, but continued him in his calling, & wrought powerfully by him, both in the ship, conuerting the Idolatrous Mariners, and in *Ninive*, humbling the King, and the whole Citie.

And lastly, when hee had most vnworthily doubly murmured and iustified himselfe against God, he contented himselfe with gentle and milde reproofe of him. In consideration of the Mariners, that hauing beene Idolaters all their liues, & now in danger, giuing the honor of God to their owne fancies, God yet conuerteth them, so that they called vpon him, and sacrificed and made vowes vnto the true God; and by his mighty power, hauing the Wind and Seas calmed, were then, and for euer saued.

The second thing is *Ionahs* fall, and rising againe. His fall first, sinning, both flying from God, and murmuring, and therein iustifying himselfe: secondly, sustaining his punishment, manifold and long feares, casting into the Sea, and continuing in the Whales belly three dayes, and afterward, his reproofe and conuiction. His rising, first,

G

repenting

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repenting in the ship, in the belly of the Whale, and being cast out of it. Then also faithfully discharging his duty, crying against Ninive couragiously.

We haue seene *Ionah* a farre off, if we would, we might see him neerer. He that receiues a Prophet in the name of a Prophet, shall receiue a Prophets reward. Therefore let vs prepare oureselues to heare, and receiue the word of God preached by the Ministers, and let vs thinke, that *Ionah* is come againe to our houses to preach, and whether it be 40. dayes, or 40. weeks, or 40. yecres, they that liue like Sodom, shall be punished like Sodom. But as our Sauiour saith to his Disciples, *Pray that your flight be not in Winter nor on the Sabbath*: so say I vnto you, Pray that the Lords comming be not on the weeke dayes, for if hee come then, how should he find you? Therefore I pray you learne at least now and giue good care, that you may heare sufficient for all the weeke.

The Word of the Lord came to IONAH, the sonne of AMITTAI, saying; Arise, and goe to Ninive, &c.

Herein I obserue, that *Ionah* went not before he was sent: for going to preach vnto the Gentiles, it was needfull that he should haue a speciall Calling and commission from the Lord himselfe: for it was vnmeet to cast the childrens bread vnto the Dogs, vnlesse he had a speciall commandement from God so to doe.

None ought to take vpon him the function of preaching in the Church, vnlesse they haue their warrant or authority from God, as *Aaron* had. And although they haue not their authority in that forme and manner, as *Ionah* had his (namely) as it were by word of mouth euen from God himselfe, *Arise and goe to Ninive*: yet they must haue their warrant from him, else their calling is vnlawfull.

But now heere is another authority crept into the Church, that makes so many Idols, which haue eyes and see not, tongues and speake not, cares and heare not, and that

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that is this, when one stalleth vp another into *Moses* chaire, not hauing *Moses* rod, nor *Moses* spirit. But this gall will not hold spurring. Further, I obserue, that as the Word of the Lord came to *Ionah* : so the word of the Pope came to his Priests, Iesuites, and Seminaries, but so and in such sort many times, that they are drawne to Tiberne, while Masses are said for them at Rome.

The Word of the Lord came vnto IONAH, &c.

That which came vnto him, was not alwayes with him: but so it was, that when the word of the Lord came vnto any of the Prophets, then they were well furnished with abilitie to teach, to preach, to reprove, or to command whomsoever the Lord would haue so handled. As by example : *Nathan* the Prophet bid *Dauid* the King, that he should build a Temple, *2.Sam.7.* and *1.Chron.17.* And a little after, he came and bid him, that he should not build it. Where wee see, that when hee bid him build it, then the Spirit of the Lord came vnto him, to bid him so to doe. And therefore the Spirit of God came vnto him the very same night, and bid him that hee should goe to *Dauid*, and bid him, that he should not build it. For this is euident, that as God himselfe is constant, so his Spirit and his Word are constant, and therefore neuer faileth and vnfaileth one thing.

Againe, the Prophet *Elisha* said, *2.Kin.4.* that the Shunamites heart was grieved, but the Lord had hid it from him, and had not as then declared the same vnto him: which doth note vnto vs, that the same Word whereby the Lord hath, and doth reueale marvellous things vnto the Prophets, was not now vpon him, neither is alwaies vpon any Prophet, but according to the Will of God it comes vnto them, to reueale vnto them what he would haue them to doe, and when it please him.

Also *Daniel* said, that the Lord did not reueale the *Dan.2.30.* Kings dreame vnto him, for any wisedome that hee had

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more then any liuing, but onely for the Kings sake, and for the poore people of Gods sake : & so you must thinke of vs that are the Ministers of the Gospell, that the Lord doth not reueale his will vnto vs, for any wisdome or worthinesse that is in vs, more then othermen, but for your sakes, and that we might reueale it to you. Therefore heare vs euen for this cause, because the Lord hath reuealed vnto vs these things for your sakes and good.

From the calling, we come to the charge.

Arise, and goe to Ninine, that great, &c.

God commeth and findeth vs all asleepe, then he bids vs arise ; for they are not fit to conuert others, which are not yet conuerted themselues, according to that saying of Christ to *Peter*; When thou art conuerted, strengthen thy Brethren, teaching them by your experience.

Luke. 22. 30.

Now adayes men take vpon them to reprove others for comitting such things, as themselues haue practised, and doe practise without amendment, notwithstanding their diligence in teaching others their dutie ; they can teach al the doctrine of Christ, sauing three syllables, that is, *Follow me*. Therefore these are like some Taylors, which are busie in decking, and tricking vp others, but go both bare and beggerly themselues. Yet they will not let vs plucke out the mote that is in their eyes, vntill we haue plucked out the beame which is in our owne eyes.

Goe to Ninine.

Niniue was the greatest and ancientest City in the land of Assyria, and the name of it signified *Beautifull*, which name was giuen it, rather for the greatnesse and beautie thereof, then for the name of *Ashur*, which was the builder and first founder thereof, as we reade in the booke of *Genesis*. It had a faire name, but foule deeds, like this City

Genes. 10. 12.

Goe to Ninine. &c.

God would not suffer any people to bee vntaught : therefore he hath written this name in great letters, easie to

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to be read of all, The heauens declare the glorie of God, and the firmament sheweth the worke of his hands. They haue no speech nor language, without them is their voice heard. Their line is gone forth through all the earth, and their words into the ends of the world. In them is manifest for all what may be knowne of God. For his eternall power and Godhead are seene by the creation of the world: but especially he teacheth some by his Word also. Therefore he sent vnto the old world *Noah*, *Lot* to *Sodom*, *Moses* to *Israel*, and here *Ionah* to *Niniue*. But when *Paul* with *Silas* and *Timothy* had gone throughout *Phrygia*, and the Region of *Galatia*, they were forbidden of the holy Ghost to preach the Word in *Asia*. Then came they to *Myfia*, and sought to goe into *Bithynia*, but the Spirit suffered them not,

Psal. 19. 1, 2, 3

Rom. 1. 19, 20.

Genes. 9.

Genes. 19.

Acts 16. 6.

Goe to Niniue,

The Iewes would not heare the Word of God by *Ionah*, and therefore the Lord sent him to *Niniue*. They that grieue the Spirit quench the Spirit. Then goes the Prophet from *Samaria* to *Niniue*. The Word was in *Samaria* it went thence to *Niniue*: the Gospell was at *Ephesus*, it is come into *England*: it is gone out of the City, but it may depart from *England* againe. If any thinke that he standeth, let him take heed lest he fall.

Reuel. 2. 4, 5.

1. Cor. 10. 12.

But the Prophet goes frō *Samaria* to *Niniue*, that was, both to shake off the dust of his feete, to witnesse against them their obstinacy and hardnes of heart: and secondly, to let them see that the wicked Gentils were more righteous then they, in that they repented at the voice of one Prophet; yea, and that with one Sermon: whereas themselves refused, and resisted all the holy and worthy Prophets that God sent vnto them. And thirdly, it may be to signifie, that the Iewes for their contempt & negligence should be reiected, and the Gentiles should be receiued into the fauour of God, that they might be an holy and

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sanctified people vnto the Lord in their trouble.

That great City,

Ier. 4. 11.

Niniue had fiftene hundred Towers in it, as some doe write, and a hundred and twenty thousand little children (as it is noted in the end of this story) therfore it may wel be called a great City: but the greater it was, the more vngodly it was. For as one man takerh sicknesse of another: so one man is infected by the wicked words, and ill example of another, and so taught to sinne the more till the measure of sinne be full.

And cry against it &c.

Esay 48. 1.

First, God biddeth him, Arise and shake off all impediments, and then to go & call them, to the battell; and now he bids him cry out against them, and so terrifie them. Euery Prophet is a cryer, as appeareth, where the Lord biddeth *Esay* to lift vp his voyce like a Trumpet. Euery Prophet must both be plaine and bold; and this many times maketh the poore seruants of God to speake their minds as plaine and bold, as if they sate in iudgement. *John* was a voice, a voice would not serue, hee was the voice of a cryer, and yet he could not make all the crooked straight, nor the rough plaine.

Luke 3.

And because all the preachers of the Gospell should cry, that is, preach zelously, in the second of the *Acts* it is written; The holy Ghost came downe in fire & tongues: but this fire is quenched, and the tongues are tyed vp, so that they that should cry are starke dumbe: but though they cannot speak, they can see, they can see if a great benefice fall, though it be an hundred miles off: and *Pharaoh* had more care of his sheepe, then we haue of our soules.

If Preachers were not deafe, they needed not to cry one to another; but such is the dumbnesse of Preachers, and the deafnesse of al sorts of hearers, that there is great slownesse of followers, so that there is but little good done, and but a few fruits gathered.

If

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If yee were not deafe, we need not to cry, but because ye be dull of hearing, therefore we cry with mouth, with heart, with hand, with foote, and with all the powers of our bodies vnto you, and yet how little do you regard it? But are not ye commanded to heare, as wel as we to cry? Yea, the Cocke croweth when men are asleepe, yea, the *Matth. 26. 72.* Cocke croweth, and still *Peter* yet denieth his Master: *73, 74.*

Before you cry vnto the Lord, heare what the Word crieth vnto you, and let not your workes cry for vengeance, while your tongues crie for mercie.

When men heare the Preacher speake against pride, hypocrisie, couetousnesse, or any other sinne, then they looke one vpon another, as though it belonged not vnto them: but who can say, his heart is cleane?

Psalm. 38. 9.

And cry against it.

Our sins buffet God on euery side, as the Iewes buffetted Christ, first, on the right side, then on the left side, and neuer leaue till they haue prouoked him to cry against vs. When God cryes, then wee should weepe, considering wherefore he cries: for there is nothing that can prouoke the Lord to cry, but sinne, and that he euer crieth against. Doe what you will, and say what you will, and the Lord will not be offended with you, vnlesse you sinne: but if you commit sinne, he is iust, and therefore will not leaue, till he hath, by crying slaine either you, or sin that raignes in you. For as an angry man euer pursueth that which he hateth, vntill he hath destroyed it: so the Lord crosseth and followeth vs with his Iudgements, vntill hee hath slaine that, which most deadly he hateth, sinne.

And cry against it, &c.

Reproof is the necessariest office, yet is it least regarded, yea, most abhorred. For now we think if one reprove vs, he hateth vs. But the Lord saith, *Leuit. 19.* Thou shalt not hate thy brother in thine hart, thou shalt reprove him, and suffer him not to sin: noting thereby, that if we flatter any

Leuit. 19. 17.

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in their sin, or see them sin, & not reprove them for it, it is a manifest signe that we do it of hatred, how great loue & good will soeuer we pretend toward them: seeing the matter tends to the hurt of their souls, & the offence of God.

Yea, if a Preacher reprove sin, he is thought to doe it of hatred, or of some particular grudge: and to be too busie, too bitter, too sharpe, too rough; and therefore say, hee should preach Gods loue and mercy, for he is a Preacher of the Gospell he tels vs of, and threatens with the Law, and so throwes vs downe too low, some to despaire: as though we preached the Law only, or chiefly, & not the Gospell also continually, to them that lothe and strue a gainst their sins, though they sin grieuously. Others, as though they were galled, will say; Let him keep his Text, or they will say, He is beside his booke: as though no text in Scripture reproveth sin, and so of all Doctrines, the doctrine of reproofe & reprehension of sin, is most contemned, and least esteemed. But let a Preacher preach dark mysteris, or profane, speeches, or vnprofitable fables, or frivulous questions, or curious inuentions, or odd conceits, or brain-sick dreames; & any of these will be more welcom vnto them then reprehension, which is most profitable & necessariest of all. *Balaams* Ass he neuer spake but once, and

Num. 22. 28.

then he reproveth. Then if *Balaams* Ass reproveth *Balaam*, how much more ought *Balaam* to reprove Asses, or such as will be no otherwise then beasts in their behauiour? But perswade your selues, beloved, which is most true, though we speake as if we were angry with you, and threaten as if we would hurt you, and cry against you, as if we hated you, yet we loue you in the dearest blood we haue; and therefore, though with persecution we preach the Law, to leade you to the Gospell; we preach Iudgement, that you may find mercy; we preach hel, to bring you to heauen? whatsoeuer, & howsoeuer we preach, we do all to fill your hearts with ioy in beleeuing, & hauing made you fruitful

in

The Calling of *Ionah*.

in all good works, present you without spot, nay, glorious also, as a Virgin most beautifull, to the Lord of all grace and glorie, Christ Iesus.

Hitherto we haue heard of *Ionah* called, and chargep to cry; but what should hee cry? Indeede it is not expresse in this place. But what then? Why then the papistse may say, that hee was charged to cry against them for neglecting their Traditions. Assuredly they may with as great truth, and as much probabilitie, as they doe gather out of diuers places of the new Testament, that they ought to be obserued. But *Ionah* hath not left it doubtfull what hee was to cry: for in the 3. Chapter, verse 2. the charge is repeated, and thus expresse: Goe and proclaime against it, the Proclamation which I spake vnto thee. He was then to cry what God had commanded him. O that none would cry but what God had commaunded.

But what did God command him to cry? euen that which he afterward cryed: Yet fortie daies, and Ninie sh all be ouerturned. Ouerturned? Yea, ancient Ninie, faire Ninie, prond Ninie must be destroyed. No man sits so high, but destruction sits aboue him, & will fall on all that persist in their defection. Iustice would hane come against them, before it cryed against them; but God, the most gracious would haue them cryed against, that they might cry out woe and alas for their sins, so preuenting deserued & threatned vengeance: for they hearing the cry of God, cryed out themselues, & that in great humbling to God, so God heard their cries, & tooke pittie on them.

Isaiah was commanded to cry, and he cryed: All flesh is grasse, yea al the glory thereof like the flower of the field. The grasse withereth, the flower fadeth, when the Spirit of *Iehouah* bloweth on it. Surely the people is grasse. *John* was commanded in the spirit of *Elijah* to cry, & he cryed, Prepare the way of *Iehouah*, make euē in the desert a path for our God. And *Ionah* was commanded to cry, and he cryed.

John 16. 12.

John 21. 25.

Act 1. 3.

1. *Tim*. 6. 20.

2. *Tim*. 1. 13.

& 22.

Jsa. 40. 6. 7.

Esay 40.

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Matth. 3. 3.

Ion. 1. 2. & 3. 2

Iay 58. 1.

• Iay 40. 4.

1. Cor. 4. 4.

cried: *Yet forty dayes, and Ninine shall be ouerthrowne.* And all the Preachers of the Gospell are commanded to *crie*, and that *aloud*, not to *spare*, to lift vp their voyces like a Trumpet, to shew Gods people their defections, and the house of *Iacob* their sins. And then also, if they thereby be truely humbled, to proclaime vnto them, Their iniquity is pardoned, they haue receiued at the hand of *Iehonah* double for all their sinnes. *It is required of the disposers of Gods secrets, that they be found faithfull.* And woe to them that loue the pleasures of sinne more, then the glory of God.

For their wickednesse is come vp before me.

For, &c. We haue heard the charge it selfe giuen, heauie newes, that a most beautifull Citie, a most rich Citie, a most populous Citie, and a most ancient Citie, must be ouerturned, and that within fortie dayes; what is the cause? *Their wickednesse is come vp before mee*: as if hee had said, Niniue hath followed her lusts, and forgotten the Law, to satisfie her desires; shee hath notoriously despised her Soueraigne, defied all wel-meaning, all good dealing: and this is knowne to the iust Iudge, and at his barre shee is arraigned, and her accusers stand crying at the barre of justice. Therefore shee may no longer be forborne, execution of justice must needs bee done: let her therefore prepare for death; and that shee may cry against her, *Yet fortie dayes, and Ninine shall be ouerturned: for their wickednesse is come vp before mee.*

When God sends cryes vnto a people, it is a most manifest signe, that their wickednesse is come vp before him, which doth cause him thus to exclaime, thus to crie out against them. And then if they will not repent, whilest Gods cryes continue crying amongst them, the Lord of Hosts will rise vp in armes against them.

Their wickednesse.

Will you see the Niniuites in a scroll, that withall, you the daughters of Niniue may see, that wealth & wickednesse

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nesse go together, prosperity & security kisse each other? Ninive (saith *Nahum*) was like a poole of waters, most populous, & full of all store, which to increase, it was wholly full of lying, deceit, & fraud, full of robbery, oppression, and all violence, a bloody Citie: whereby it increased in wealth, they flourished in honor & glory, and therefore as *Zephany* hath it, was a reioycing, a rioting city, safe securely, and proudly contemned others; saying, I am, and none is besides me. Moreouer, it was the Mistris of witchcrafts, a most idolatrous Citie; yea, sold people through her whoredomes, and Nations through her witchcrafts, and made other idolatrous like her selfe, as *2. King. 16. 10.*

Their wickednesse is come vp before me.

Sinne mounts vp on high, like the Tempter, which led Christ vnto the top of the pinnacle, to behold all the pleasures of the world at once, & then because we haue fallen downe before the god of this world, and tempted the God of heauen, whether hee bee iust, or no; therefore wrath speakes out of the fire. Now thou hast taken thy pleasure, thou must also take thy punishment.

A most heauie and grieuous thing it is, if you knew what you are doing heere, and what your sinnes are doing at the barre of Gods iust iudgement. For euen now before you came hither, you were seruing the Diuell in sinne, but now it is too late to speake of it, and where are they now? flesh and bloud could not stay them, nature could not stay them, pleasures could not stay them, riches could not stay them, nor they could not stay themselves, but they are ascended vp before the face of the eternall God, to stand at his barre and crie for vengeance to fall vpon vs, for committing such hainous sinnes against the Maiesty of God.

An Arrow is swift, the Sun is swifter, but Sin is swiftest of all: for in a moment it is committed on earth, it comes before God in heauen, and is condemned to hell; for
though

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though *Nimrod* could not climbe to heauen, his sins flew vp to heauen : and though we stay below, our sins ascend high, like the Tower of *Nimrod*, but they fling vs downe to confusion, and we become Babel. For when we sin, we are s the shel-fish; which take Eagle taketh, & flyeth into the aire with, and then letteth it fall vpon the rocks, & so dasheth it in peeces, and then deuoures it. For the wrath of God taketh vs vp on hie, and throweth vs downe low vpon the rocks of shame & contempt, and terror of conscience: and so hauing crushed vs, and bruised our very bones, consumes vs with double death, the graue deuouring vs, hell swallowing vs.

Is come before me.

To them which aske, how our sins ascend & fly vp before God; I answere, God here speakes vnto vs after the maner of men, who cannot see a thing afore it be brought vnto them, euen where they are, and before them. So that hereby is signified, God had seene their wickednesse.

We fast as before him, we pray as before him, we giue almes as before him, & we do euery good thing as before him, because wee doe it freely, and as it were, not caring who looks vpō vs. But we sin as behind him, because we hide and cloke our sins, and commit them in secret, loth that men should spy them: our conscience in such actions accusing vs, and instantly telling vs; we are about that which we cannot iustifie. And we suppose that we sin behind him, because wee sinne here below, saying with our selues in the consideration of our blinded hearts, as *Elphaz*

Iob. 22. 12, 13. accused *Iob* to haue said : Is not God in the height of heauen? and see the highnes of the stars how high are they ? Therefore how should God know it? Should he be able to see through the dark? The thick clouds are a couering to him, that he may not see, and he walketh vp & down the round circle of the heauens. But then chiefly we imagine that God beholds vs not, when men cannot see vs:

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as if God could not know, when men cannot spie. But let vs not deceiue our selues, for God seeth not as man seeth. Man can see but only outward things committed in action, but God seeth, and knoweth, and searcheth the secrets of the heart, yea, the secretest thoughts and imaginations of it. Againe, man can see but one thing at once, he cannot turne his right eye one way, and left eye another: he cannot see before him and behind him with one looke: but God seeth althings at all times. Though we sinne as closely as we can for feare of hatred, or shame of the world, or for any other respect; yet God saith, Your sin is come vp before me. For though we couer it, and hide it, and colour it, yea and as it were, bury it as wel as lyeth in vs, yet all is open vnto him: therefore he saith, Your sinne is come vp before me.

For when we speake euil, he is all Eares to heare vs, & when we doe euill, he is all Eyes to behold it: Therefore, O foolish man, doe not thinke that God seeth not which man seeth not: for when he looks vp, hee sees all below also, and when he lookes downe, he sees all aboute also. If he should not, much wickednesse should lye in darknesse vnrewarded, & men should not be terrified from sin, but rather by the example of other allured to sinne freely, secretly. For, *Ananias* might haue gayned by his craft, if God had not seene his heart, which men saw not: but God saw his distrustfull, and dissembling, and corrupt heart; therfore he lost his goods, and his life too.

If God had not seene that which men see not, *Gebezi* might haue gayned a bribe for his labor, when he ran after *Naaman* the Assrian, and told him a lie for his profit: But God seeing his fetches, which men saw not, turned his bribe to a leprosie, and so made him a leapor for his labour. A fearefull example for such as take bribes: yet many care not what bribes they take, so men see it not.

The man that said, Be merry, my soule, and take thy pleasure

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Ioshus 7.

pleasure for many yeeres, might haue done it, had not God seene him: but he espied him falling to godlesse securitie, and threatned him that night to bereaue him of his soule. Forget it not, ye that abound in wealth, whose cup runneth ouer. If God had not seene *Achan* take vp the piece of gold, he had kept it to himselfe for his labor, and no man should haue knowne where hee had it. But God seeing it (though closely done) rewarded him with shame in the sight of all Israel. O Lord, what is man that thou so watchest him? *Achan* would neuer haue stollen, if he had knowne that God did see him: *Gehezi* durst neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou steale, the owner looking on thee? Wilt thou speake treason in the Kings hearing? neither should we lye, nor sweare, nor steale, nor hurt nor be prophane at any time, if we consider that the Lord seeth vs; & remembred that he watcheth vs: if we would doe this, sin might go a begging for wat of seruice: therefore if you wil marke but this part of my Sermon, that God seeth al, you would refraine from those things secretly, that are to the offence of God, which you for feare or shame, wil not doe before men: and you would say euen when your hand is at it, I will not doe it, because the Lord seeth me. But as when we sin, though in secret, he is all eyes to see vs, & when he sees it requisite to make some example, to teach al, that when man cannot, nor will not discouer vs, he will shew that he saw vs; then he is all hand to punish and plague vs, and in the end, to roote vs out from all our pleasures: so when we repent, he is all mercy and loue; and when we amend our liues, & leaue all our wicked wayes to walke before him euer after in holinesse, then he is all truth & righteousnes, to forgieue vs al our former wicked life, & to wash vs from all our vncleannes. Now therefore repent thee of al the euil that thou hast done, larnēt truly, run & hie thee as fast as euer thou canst to the throne of
grace,

The Calling of Iohn.

grace, prooue whether thy repentance will not as boldly stand before God, & as powerfully cry for pardon, as thy finnes speedily came vp before God, and vehemently cried for punishment. No doubt the Angell that cried, Fallen is, fallen is Babylon the great, *Reuel. 18. 2.* though hee cryed vehemently with a loud voice, cried not so audibly as thou shalt heare the Spirit of Truth crying & assuring thee, Thy finnes are forgotten thee, the God of glorie loueth thee, sin shall no longer raigne in thee, no euil shall hurt thee, no good thing shalbe wanting to thee, all things shall worke together to the best for thee. Wilt thou any more? he shall euer dwell with thee, in whose presence is the fulnesse of ioy, & at his right hand pleasures for euermore. Repent therefore, but repent truly, loath all sinne, grieue that thou hast committed any, flie euery sinne, yea whatsoeuer occasions of it, and all appearance of euill: but loue the Truth also, and follow all holinesse, and as much as in you is, haue peace with all men, and the God of peace will increase your peace in Christ Iesus.

All which, euen this point that we speake of *viz.* whatsoeuer we doe, God seeth vs, most sufficiently assureth vs of: for this so often repeated speech, *Reuel. 2. 2. 9, 13.* and *3. 1. 8. 35. I know thy workes;* is spoken as to rouse the dead Sardians, *3. 1.* and to heate the luke-warme Laodiceans, *3. 15.* so to commend the faith, hope, loue, patience, &c. of the other Churches, and so to stablsh; and set them forward therein, knowing he is iust, and a liberall rewarder of them that seeke him, *Heb. 11. 6.*

Their wickednesse is come vp before me.

Sinne once committed, casts no doubt of comming presently before God: but the thoughts of the heart of the carnall man, thinking of the way to heauen, are the faint spies that wet to the land of Canaan, which say, that ournie is farther then you are able to go al your life, the way is like a thicket, and the dore like a needles eye; therefore

it:

Rom. 6. 14.
Psal. 91. 10.
34. 10. and
84. 11.
Rom. 8. 28.
2. Chron. 16.
Psal. 16. 11.
1. Thes 5. 22.
2. Thes 2. 10.
Heb. 12. 14.

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it is impossible for you to come thither. But when you
send Faith, Hope, and Loue, (those messengers of peace
and Truth) they will bring you word, saying, Your
Ruffles must be ruffled, & your Fardingales crusht, pride
must be put off, & other sinnes; and none shall be kept
out of heauen, but such as loue the world better then
heauen, or such as will take their sinnes with them; for
they be vnseeming the fashion of that Country :so
that ere we come thither, we must leaue them,
like the shaddow when we goe into the
doore, and we must shake hands
with them, and bid them
farewell.

FINIS.





THE REBELLION OF IONAH

3. *But IONAH rose up to flye to Tarshish from the presence of the Lord, and went downe to Iapho, and found a ship going to Tarshish: so hee paid the fare thereof, that hee might goe with them to Tarshish from the presence of the Lord.*



He charge giuen to *Ionah* hath hitherto been spoken of: now it followeth to be shewed, how it was by *Ionah* discharged. First, *Ionah* rebelliously neglected it; then being chastised, and so repenting, hee faithfully discharged it. First therefore, let vs consider his Rebellion: afterward we shall see his correction.

But IONAH rose up to flye to Tarshish from the presence of the Lord.

We cannot stand to speake of Tarshish, nor what it is to flye from God, but this shall be our meditation: *Ionah* the Prophet was commaunded to goe to Niniue, and there to crie out against sin, to preach against pride, and all kinde of vngodlinesse, thereby to reclaime them, and stirre them vp, in laying open their sinne, and the punishment that hanged ouer them, that they might speedily repent, and so turne away from them the wrath of

H

God

The Rebellion of Ionah.

2 Kings. 14. 1.

God thereby deserved. How beautifull should haue beene the feet of him that should haue brought so powerfull a message, as should haue wrought such an happy effect? How blessed should Ninive haue beene, when the Lord had vouchsafed them so great mercy? But still one Flye or other marres the whole boxe of oyntment: As soone as he was commanded to goe thither, Satan stood in the gap, and inticed him to goe to Tarshish, for hee thought, that if he could let *Ionah* from going to Ninive, then first of all hee should put a singular Prophet out of Gods fauour, and bring vpon him some iudgement, not onely inward, as torment of conscience, decay of gifts, or the like: but visible also, whereby the people to whom he had preached, might think he was some false prophet as they are euer ready to condemne for hated of God, whom they see grievously afflicted. And so secondly, the people should be hardned in their sinnes, and obstinately condemne euer after, him, his like; and their preaching too. And thirdly, the godliest, the most populous, and the wealthiest City in Assyria should be destroyed, the good with the wicked, the young with the old, one with another, all should vnrepentant die in their sins, and so the very Angels in heauen should mourne. So that bee thought hee should by stopping *Ionah*, euery way gaine well by his labour.

Therefore he comes to *Ionah*, he flatters him, he tempts him, thus he begins with him: It is good that men looke before they leape, haste makes waste, words are not alwayes to be taken as they properly signifie: one thing is often spoken, and another meant: but thinkest thou God meaneth thou shouldest goe to Ninive? Why? doth he regard Idolaters, and his professed enemies, so that to haue them admonished of their ruine, he will bring shame vpon his owne people? for the very going of a Prophet from Israel to preach to Ninive, must needs
proclaime,

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proclaime, that there is more hope of most sinfull Gentils, then of naturall Israelites. And how couldest thou seeme so to thinke of thine owne Nation, thine owne Bretheren, thine owne Bloud, the chosen of God? or if thou doe, shalt thou not thereby procure their vtter hatred for euer, and make them to detest both thy person, and whatsoeuer thy preaching, whatsoeuer thou hast heretofore, or hereafter shalt teach them?

What? for thy faithfull prophecying heere among Gods people, will God, thinkest thou, recompence thee, thee whom hee hath made reuerend, and to be honoured of Kings and Princes of Israel? recompence, I say, thee with shame and contempt among Heathens, yea, with a cruell death, or with a more miserable life? For what other successe may be hoped for at the Niniuites hands, of such a message by thee? For thou knowest, they haue all Iewes in contempt: therefore when thou shalt come among them, and tell them not these few words ouely, and in this forme which God hath spoken them in (for if thou so doe, who will not count thee rather a mad man then Gods Prophet?) but at large, that there is one all-seeing, most iust, Almighty, and euer-living God, and no moe? and so all their gods are no gods but Idols: and that they about all other haue giuen his glorie to stocks and stones, worshipping them for gods, alluring and enforcing others likewise to dishonour him: that they haue abused his blessings most vnthankfully, most vngodly to all excesse, and are most proud contemptners of their betters, & most notorious drunkards, gluttons, fornicators, adulterers, thecues, oppressors, witches, murderers, and the like; and therefore haue so prouoked him that is most merciful and patient, that he will without all pity destroy man, woman, young and old, high & low amongst them; yea, their very City also, and all that is therein, whereby they haue beene so wicked, and that within fortie dayes:

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When, I say, thou being a Iew, shalt tell them this, thus in despight reuile (for so they will take it) thus vtterly condemne them and their gods: will not the best of them mocke and dispiſe thee? will not the rest gnash their teeth at thee, be ready to teare thee in peeces, put thee to exquisite torments, condemne thee to some horrible death, or continue thee in intolerable paynes, in a most bitter life? No question. Thinke not therefore that thy good God, thy most kind and tender Father, will recompence thy faithfulness, with sending thee so far to sustain such miserie: it were impietie to thinke hee willed it; it is blasphemie, terrible blasphemie to thinke he commands it: for it is to condemne him of vnkindnes, for thou hast shewed feruent loue; of vntruth, for hee hath promised it should goe well with the iust; of iniustice, for godlinesse should haue the reward due only to wickednesse. Yea he should seeme contrary to himselfe, to charge thee cruelly to murder thy selfe, which hath commanded all to kill none, if he should wil thee to prouoke that bloudy Citie so. But the Very thing it selfe also argueth, God meant no thing lesse then to commit thee to such danger, or that thou shouldst doe it the proud Ninuities such a message. For to what end shouldest thou so cry against that Citie to make them flye, and so to free them from destruction? How shouldest thou then not be found a false prophet, & God a lyer? What then? To bring to repentance, and then to spare them? How should not God so againe be found vtrue, & thou his lying messenger? what then? To cōuert them, & so to destroy them? what iustice were that & how contrary to his promise to *Salomon*? 2. *Sam.* 7. 14. Therefore it is manifest, God meant not thou shouldst go and cry so against Ninieue, but signified that thou wert as good, for any good may be done here, to exclaime so like a franticke man against Ninieue, as to preach in Samaria any longer now. Men here are so hardned, that they con-

temne

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temne all, part are so cloyd, that they lothe all, the best part little esteem all that is preached: of none is the word accounted precious, of none reuerently heard: and therefore thou shouldst for a time, to make the word Precious, & to sharpen mens affections towards it, giue ouer preaching here, & wher thou wilt refresh thy self awhile: now here thou maist not be idle: at Tarshish thou maist be quiet: thou mayst at Tarshish, that famous City, among the strangers of many Countries, heare many strange things, much delight thee in the variety of their manners, in the abundance of al things, with great pleasure liue. No time so fit as this to see the world. At Iapho thou canst not wth shipping thither, seeme not to make smal account of this kindnes of God, defraud not thy self of the granted good.

Thus Satan is euer crossing, tempting, inticing vs when wee are or should be addressing our selues to doe the wil of our God. So was *Moses*, *Jeremy*, *Ezechiel*, *Nehemiah*, Christ himselve tempted, being about most notable workes. What said our Sauour to *Peter*? Satan hath desired to sift and winnow you as wheat: who are these whose perill Satan so earnestly desireth? Euen *Peters* and *James*, and *Iohns*. No maruaile, for Christ himselve, though acknowledged the Sonne of God, was most fiercely assaulted of the Tempter fortie dayes, and then indeed was left, but it was onely for a season, *Luke* 4. v. 13. Therefore neuer dreame of a truce with Satan whosoener thou bee, whatsoeuer thou art about to doe. For the enemy, the enuious Foe, the Tempter, the false Accuser goeth about continually seeking whom hee may deuoure. Now his manner of tempting is, first and most vsually with flattering, but yet very often with most terrible threatning. For whatsoeuer we doe or feelee, cometh from one of these three spirits, the spirit of Satan, the spirit of God, or our spirit. Now our owne spirit of it self is alwaies occupied about worl dly things, seeking

Exod. 33. 11.

Exod. 4. 10. 14.

Iere. 1. 6.

Exe. 3. 14. 15.

Neb. 3. 19. 4. 3.

8. 5. 5. 6. 6.

7. 10.

Luke 22. 31. 32.

Matth. 4. 1.

Luke 4. 2. 4. 13.

1. Pet. 5. 8.

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Luke. 19. 23

Cantic. 5. 2.

3.

2. 4. 6.

delights in pleasure, not disquiet by threats. The Spirit of God is gentle, louing, and meeke, not forcing, nor threatning. Therefore Christ saith, If any will follow me, let him deny himselfe, and take vp his crosse daily, &c. And marke his Spirit, he saith not, You shall follow me, but, You shal deny your selues, & take vp your crosse, but if any will follow me, let him deny himselfe, and take vp his crosse: *Let him.* The same is to be seene in the *Canticles*, where he saith: Open vnto me, my Sister, my Loue, my Doue, my Vndefiled. For mine head is full of dew, and my locks with the drops of the night. For when she opened not vnto him, making most vnmeet excuses, though hee had most louingly prayed, and liuely vrged her to open, and she most vnkindly, most vnworthily had denied, yet he went his way mildly without any threats. But the spirit of Satan takes another course. For when by lying and deceit he cannot allure to sinne, he threatens most fearefully with sin, grief, or losse of goods, solitarinesse and want of pleasure, and sometime by his ministers, Imps of his owne likenesse, he threatens death and deadly torments, whatsoeuer they may inflict vpon any.

Christ saith; If you will follow me. If you will: but he saith, I will make you follow me, and do as I bid you, you shall haue fire and fagot, scalding lead and burning pitch; if you will not follow me, you shall, whether you will or no: we will make you doe as we command, saith his eldest son Antichrist, vsurping authority ouer Nations, and inflicting torments on the Saints. His order of tempting is, first, to make vs doubt of the Word of God: whether such or such doctrine bee true, such and such an action be commanded, such and such a promise, such and such a threatning be certayne. Then secondly, he fals to flat denying of it, this doctrine, these promises, these threatnings are false, this thing is not commanded, this action is not commanded. And then coms he in with his con-

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contradiction, contrary assertions, & countermands. For there is no commandement of God, but the Diuell commands the contrary, and he is euer gainsaying that which God saith. For our God saith vnto *Adam*, It you eat of the forbidden fruit, you shall surely dye: the Deuill came and he told them, first, *It is not certaine you shall dye*: then, You shal not die: then thirdly, You shalbe as gods, knowing good from euil. God saith, Submit your selues one to another in brotherly loue: the Deuill saith, first, You need not to abase your selues so much; secondly, You should not yeeld to others: then thirdly, Aduance your selues, and contemne others. God saith, Loue thy neighbour as thy selfe: the Deuill saith, first, Loue little and outwardly, then, Loue none but thy selfe: then inwardly, Hate thine enemies, enuy thy betters, disdaine thine equals, despise thine inferiors. God saith, Labour for that food that perissheth not: the Deuill saith; first, Care not much for it; then, secondly, Contemne it: then thirdly, Stirre not an inch for it. God saith, Forsake the world: the Deuill saith first, Neglect not the world; then, Loue the world; then thirdly, Giue ouer your selues vnto the world; aboue all, Follow the world with all the lusts thereof.

Now, the meanes whereby the Deuill tempts, are arguments fetcht, some from the wit and reason of man, or from the customes of the world: some from the holy Scriptures, either corrupted, or wrong applyed: now in consideration of the persons, then in regard of the thing it selfe, &c. In respect of the persons, to whom he should preach, and himselfe, *Ionah* is here tempted, and so thus reasoneth with himselfe: I haue long preached vnto the Iewes, which are the chosen people of God, and seeing they will not heare me, it is in vaine to preach vnto these Gentiles, which neuer heard of God or godlinesse, and therefore will esteeme my words the lesse.

Thus *Ionah* is loth to lose his labour, and puts in a

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doubt where hee needs not, because hee considered not the great power of God in mens hearts. The Niniuites are Heathen people, and therefore (saith *Ionah*) Why should I venture my selfe amongst them? For seeing my owne Country-men kicke against my words, and cannot abide to heare the Word which commeth from the Lord to reprove sinne, then how much more shal I be despised by these, and persecuted to death? Thus flesh and bloud standeth staggering when it should doe any good, misdoubting troubles, iealous of his owne ease: but when it goeth about to doe any mischief, it neuer considereth the danger, it weigheth not the following woe: yet doing good, it is vncertayne whether all will not according, or euen about our hope succeed; it is more likely we should be kept safe: but doing euil, mischief most certainly is procured, not danger onely, but losse of the best things commonly, peace of conscience or spirituall graces, of some blessings alway, or at least not receit of those things which much would reioyce vs. For sure this was a sore temptation, to bid a man (being in reasonable good estate touching his body and life) that he should goe and preach vnto a sauage Heathen people that neuer heard of preaching, and that this doctrine; that there is but one onely true God, to them who will serue a thousand, and cannot abide the contrary to be spoken.

Deut. 6. 4.

If a Preacher were commanded to goe and preach at Rome gates, against Antichrists iurisdiction, & the Idolatry that is so inordinatly vsed in that Synagogue of vncleannesse, seeing that is a matter for which they torment and kill all that preach it sincerely: I feare it would hardly come to passe at all, that this preacher would go from a reasonable quiet estate touching his body, to venture his life among such cruel Tyrants: I fear he would rather content himselfe with his present ease, then, commit himselfe to so likely miserie.

IF

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If I goe to preach vnto these Infidels, saying, Yet forty dayes and Niniue shall be destroyed, then (saith *Iouab*) it may be they will repent, and God will haue mercy vpon them, so I shall be counted a false prophet for my labour. And thus we regard our credit, more then the glorie of God in the obedience of his wil. & rather then we would receiue any reproach by our doings (in the sight of the world) wee rather choose to enter into no great action touching the glory of God, & the good of the Church. In respect of the Israelites and himself: If I leaue mine own people, and preach vnto the Gentiles (saith *Iouab*) I shall bring shame vpon Israel before all people, because a Prophet is gone from them for their obstinacy, choosing rather to preach vnto circumcised Gentils then vnto them, as if there were more hope of the Gentiles then of them. So *Iouab* more feareth the Childrens disgrace, then the Fathers dishonour, and their despiight, then his displeasure, Satan is to well acquainted with mans nature, and so more certainly knowes, then wee wisely consider, that all *Adams* sons are from labour easily brought to loyter more willingly from feare and paine, to security & pleasure: therefore seldom or neuer doth he in tempting omit this inticement; It will be for thy ease, for thy delight, for thy security. Therefore he saith to *Iouab*, Not only the way to Niniue is long and dangerous, thy person and message odious, therefore thy trauell must needs be tedious, thy troubles grieuous, &c. but also thy passage to Tarshish is easie, thy security there sure, thy pleasures many, thy delight great. Yea, with this he assaulted Christ himselfe, saying, when he had shewed him all the Kingdomes of the world, and the glory of them: All these will I giue thee, &c. And doth he not so also euermore perswade vs, This good, this gaine, this glory, this pleasure, or this preferment shalt thou get, if thou thus & thus deale? if you will leaue the society, the exercises, the profession, & the company

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pany of the childeren of God, & serue me, & worship me: preferring your coueteousnesse, your pride, your lult, before the seruice of God; not being scrupulous to sweare for your gaine sometime, nor to lye for your pleasure, nor to coozen for riches: then you shall not only be free from the reproches wherewith Professors are ouerwhelmed, & the contempt wherein they are had, and the many heauy sighs that they are forced to fetch; but you shall also grow rich soone, and so be well thought of, and had in estimation, and by your wealth liue in ease, with all pleasure, procuring euery thing at your hearts desire.

Thus *Ionah*, which way soeuer hee looke, is tempted on euery side: tempted to sinne, but not constrained: vrged, but not compelled: for the Deuill hath power to intice to sinne mightily, but not to inforce violently. Loe then, comforts against this crosse, Our enemies power is in our Fathers hands: and our Sauour praieth for vs being most glorious in heauen, as he on earth in humility prayed for his Apostles, that our faith faile vs not. Behold then also encouragements to fight against his assaults: yet see a greater: God hath giuen vs this priuledge, this promise haue we: Resist the Diuel, and he shall flie from you, *Iam.* 4. 7. God hath giuen no promise to the Diuell, that if he perswade, he shall preuaile, if he vrge, we shall yeeld: what a shame is it to vs, that Satan is boulder in tempting, then we are in resisting? Is he not? O that we could truly say, We are as wise, as watchfull, as thoughtful to withstand Satans assaults, as he is wily, vigilant, and more then diligent to assault.

But what doth *Ionah*, thus as we haue heard by Satan assaulted? resists hee as manfully as the deuill hath set on him cunningly? Alas no, *Ionah* is no sooner dissuaded to goe to Niniue, then he is perswaded it were great folly: he is as soone resolved, as he is inticed to goe to Tarshish, thinking it is a chiefe point of wisdome to seeke

1. Cor. 10. 11.

Rom. 8. 34.

Luke 22. 32.

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seeke his owne ease, his owne pleasure, his owne sweet delight. One said, God spake, & it was done. Surely, the Devil also but speaks, and it is done, for he is such an Orator as no man can deny him. For who can gaine say him that counselleth as a special friend, yea, as a most holy Angel? For he would seeme to be not only carefull, both to keep vs from danger, & the feare thereof, and to procure vs all good: but also ielous of Gods honor, fearefull lest men should despise the Word, & so their own saluation: therefore he made not onely *Gshez* to take a bribe, *Demas* to embrace the world, *Indas* to betray his Master, and *Cain* to kill his brother, *Rebecca* also to persawde *Jacob*, and *Jacob* to be bold by lying to seeke for the Blessing: yea, the Father of the faithfull to commit folly with *Hagar*, as here *Ionah* not to goe to Niniue, lest forsooth, God should not be true of his word: as if what to man seemeth vnlikely, that were with God impossible, and he could not be righteous, vnlesse we shew our selues impious.

Wee haue seene some causes why Satan assaulting vs, he straight ouercomes vs: would any see more? We haue been taught his power, malice, watchfulnes, & wilinesse: wee haue most fit and sufficient armor ministred vnto vs: we haue a promise that resisting him, we shall make him flye from vs. Therefore surely wee forget our enemy, or neglect the promise, or take not to vs the whole armor of God, specially we like not that armor-bearer Humilitie: submit your selues to God, and then resist the Deuil. But moreouer, we to our own certaine perill and payne (so corrupt are we) ioyne with our Enemy, more ready to doe his will then Gods Word. Hereof, no doubt, foolish *Balaam* asked againe and againe, till God seeing him bent contrary to that he had beene commanded, lest him vnto himselfe: and so *Balaam* went on in sinne so long, till the very Ass whereon he rode, was constrained to reproue him. But would you, howsoeuer Satan tempts,

not

Gen. 1

2 Kings 5. 22.

2 Tim. 4. 16.

Matth. 26. 48.

70.

Gen. 11. 8.

Gen. 27. 13.

14. 18.

Gen. 16. 43.

Ephes. 6. 11.

14. 10. 16.

James 5. 7.

Numb. 22. 8.

19. 11.

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not be turned by him out of the right way? howsoever he fights, not to be foyled by him? would you haue him soone to forsake you, speedily to flye from you, that is, would you resist him? for when wee beginne valiantly to fight, then forthwith he flies. Consider how shamefull a thing it is being euery way encouraged to fight, to shew our selues most dastardly cowards: how dishonourable to our Captaine Christ, to yeeld the victory to his deadly enemy: how dangerous for our selues, knowing he is a most cruell tyrant and most enexorable, that most glorieth, and specially takes pleasure in putting vs to the most bitter paine that possibly he can; and therefore hauing ouercome vs, wil for euer continue vs in most intolerable torments. Yea, saiest thou, these things considered, would make vs couragiously to encounter with Satan, and so soone to conquer him; but he comes often as a friend, as an Angell of light: how shall I then descry him, that I may desse him and make him to flye?

How? here indeed is the hardnesse: for he is a notable hypocrite, the father of hypocrisie. But thou must follow the counsell of Christ, *Rem. 7. 18.* Thou must anoint thine eyes with the eye-salue, that thou maist see. Thou must be fulfilled with the knowledge of Gods wil in all wisdome and spiritual vnderstanding, and morcouer watch and be sober. And lastly, consider, first, how thy spirit is affected for our own spirit (by nature euermore hard) if it be moued by the Spirit of God: is sad, soft, and slow: but if it be moued by the spirit of Satan, is proud, boysterous, and stout: then, whether that which thou art indeed moued to bee good or euill: if good, that is agreeable to Gods Word, then acknowledge, it comes from God, for all good motions are the worke of the Spirit of God, howsoever they seeme to proceed of our selues. But if it be euill, that is, not agreeable with the Word of God, then it is alwayes either a lust of our corrupt nature, or a suggestion

Col. 1. 9.
1. Pet. 5. 8.

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suggestion of Satan. Wherefore it is a sure way to say when we are tempted to euil, This motion is of the deuil, for euen our corruption came of his suggestion. For the spirit of man is alwaies tossed between these two contrary spirits, the Spirit of God procuring our saluation, and the spirit of Satan seeking our con demnation. So that if any will get the victory of Satan, he may not be without the spirituall sword, which is the Word of God, *Ephes. 6. 17.* Yea, hee must haue the Word of God dwell in him plenteously, *Col. 3. 17.* and cry still, Open mine eyes, O Lord, *Psa. 119. 18.* Giue me vnderstanding, 34. And incline mine heart vnto thy testimonies, 36. And beware that he submitteth himselfe duely and diligently watch.

Thus *Ionah* tempted, hath consented to neglect his charge: and doth he forth-with repent? No, he prepares himselfe to his purposed journey. *But IONAH arose to flye vnto Tarshish.* As *Ionah* was no sooner tempted to goe to Tarshish, but he yeelded; so as soone as he had yeelded, forthwith he to goe. So *Ionah* made himselfe a run-away, & shewed himselfe a disobedient seruant to his God. And in the meane while, Ninive set on the score, & had no ho with them in working wickednesse; but still filling the cup of all abominations, ran downe to hell with as much force and speed as they could. So Ninive is still Ninive, but *Ionah* is not like *Ionah*, for the Prophet is flying, and sinne is crying; and, so all falls to confusion.

But IONAH arose up to flye vnto Tarshish, &c.

Ionah flyeth vnto Tarshish before he would goe to Ninive: and euery one is like the sonne, which said hee would not, before he went: and so sinne is borne first, as *Esa* was borne before *Iacob*. Therefore if euil may compare with goodnesse in particular actions, in all mankind corrupt, euil may say, He is the ancients. But as soone as thou perceiuest any euil cogitation or motion in thy self, be thou wroth with it, nip it in the head, put it to death, and

Gen. 15. 16, 17

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Matth. 23. 31.

and then the vncleane spirit that hath long beene strong, and with delight dwelt in thee, will soone be weary of thy house, and say as the euill spirit said; Here is no dwelling for vs, let vs goe into yonder herd of Swine.

But IONAH arose vp to flye vnto Tarshish, &c.

Ionah was sent to Ninie, but he went toward Tarshish. And so it is alwaies with vs, we are euer doing that we should not doe. For either wee doe nothing, or that which wee are not commanded, or else otherwise then wee are commanded. Sometime most rebelliously wee doe that which wee know the Lord straitly forbiddeth. And as *Ionah* tooke Tarshish of Ninie, so wee take the Diuell for an Angell, Light for Darknesse, &c. *But IONAH rose vp &c.* They that should preach at Ninie, are flying to Tarshish, & though he be like a drone, yet doth he, euen the Non-resident, keepe his benefice fasting, feasting himselfe: but wilt thou keepe it, still? goe and preach at Ninie, as yee haue beene doubly commanded, or for shame leaue your priuiledge and benefice: but they stand staggering, ashamed to keepe it, and loth to leaue it. For the sweet morsels of *Baals* Priests are pleasant vnto them, that they cannot find in their hearts to leaue them, as long as they are able to keepe them. But no maruaile that *Ionah* fled to Tarshish when he should go to Ninie. For this is a stumbling vocation amongst men, yea reiecte by the children of this world which alway kick against it: so that if you would aske for a painfull vocation, this is it, if for a thanklesse vocation, this is it; if for a contemptible vocation, this is it: for reprocuing, we are reproued: blessing, we are cursed: preaching peace, we make war: proclaiming liberty, we are imprisoned; do what we can, we are persecuted: & for our worke worthy of loue, we receiue of the most hatred: of few, yea very few, not any more then a cold affection. Hereof it hath come to passe, that *Moses* and

Exod. 3. 11. 4.
10. 13.

Jeremy

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Jeremy called, excused themselves; *Ezekiel* hauing receiued his charge, went in bitterness & indignation of his spirit, and seuen dayes neglected his charge as *Iouah* here doth his: and *Moses*, *Eliab*, and *Jeremy*, at length complained; and (which to the best men is the greatest griefe) it is as easie almost to wash a Blackmore white, as to conuert a sinner, because Satan is euer crossing men doing Gods will, but specially hindring the course of right preaching. For the Lord was not so earnest to stop the way of *Balaam*, lest he should commit wickednes, as the Diuel is earnest to stop the way of euery *Iouah*, lest he fulfill righteousnesse, that is, cry against *Niniue*, longing, and duely, that is, wisely, and earnestly labouring to conuert *Niniue*.

But *IONAH* rose up to flye vnto *Tarsish* from the presence of the Lord.

The righteous fall, and now no lesse then a Prophet, yea such a Prophet, as was the figure of Christ. But who would haue thought that such a Prophet should flye from the Lord, yea and that when hee should doe him most seruice; who counteth that no wickednesse now, that he euer thought and taught was rebellion while he was among the wicked? A fearefull example: therefore let him that thinkes hee standeth, take heed lest hee fall: for the way is slippery wherein we are to walke. When thou remembrest the fall of the Prophet, then consider that thou art much weaker then a Prophet, and therefore the easier to be incountred and overthrown, and the likelier to haue a most grievous fall, except the Lord doe mightily vphold thee, seeing such a one cannot stand in the sight of his so mortall enemy, but by him receiueth so grievous a fall. Secondly, if thou see *Iouah* flye, *Moses* murmur, *Dauid* fall to adulterie, *Salomon* to idolatry, and *Peter* to forswear his Master, then maiest thou learn not to trust to thine own strength, for it is weaknesse, nor to thine owne wisdom, for it is sinfull; but seeke helpe and

Iere. 1. 6.

Eze. 3. 14-15

Exod. 9. 22.

Iere. 20. 7.

1. King. 19. 10

& 14.

Iam. 5. 5

Mar. 12. 20

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and craue strength at the hand of Almighty God, who giueth to euery one that asketh indifferently and hitteth no man in the teeth; which doth not bruiſe the broken reed, nor quench the ſmoking flaxe, but doth rather increaſe our zeale then diminifh it. Thirdly, iudge wiſely of the fall of *Iouah*, not raſhly condemning him for his fault: for although *Dauid* ioyned murther with adultery, yet he repented, and is the deare childe of God:

And he found a ſhip going to Tarſhiſh

Iouah was no ſooner come to Iapho, but he goes to the hauen, or meets with Mariners, & preſently vnderſtands of a ſhip, not going to Ninine, but to Tarſhiſh. As ſoone as he ſet forward to flye from God, Satan ſtraightwaies prepared a ſhip, ſo that temptation & occaſion of ſin doe alwaies goe together. Shall *Iudas* lack money, or *Iouah* ſtay for a ſhip? No (ſaith Satan) by the mouth of his miniſters; here *Iudas*, take thee money, and betray thy Maſter; and *Iouah*, here is a ſhip for thee, goe haſt thee away and flye from the preſence of the Lord. For the Diuell is alwaies a very ſeruiceable and pleaſent Deuill, to ſuch as flye from God: hee can find occaſion at all times, and meanes, and instruments fit for that purpoſe. If thou wilt flye from God, the Deuill will lend thee both ſpurs and a horſe, yea a poſt-horſe. and that will carry you ſwiftly and luſtily away vnto al vanity & vngodly luſts. Therefore if any will aſke what the Devils occupation is It is to tempt, to intice by al meanes, to prouoke to ſin, & then to prouide vs of the means to praſtiſe our purpoſe to commit (and as *Iames* ſpeaketh) to bring forth ſinne.

And he payd the fare thereof

This money was caſt into the Sea, it did him as little good, as if he had vtterly loſt it: it had beene good for him hee had loſt it. for it did him much harme. There are many that will ſpend and waſte, they care not how much vpon Cards and Dice, and vnlawfull games: this money

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mony also is cast into the Sea, for it doth them much more harme then they know of, it doth them no good, it were good for them they had not a penny to lose. And so men care not what they pay for vanities & braueries, the most part of which is vnprofitable, and rather hurtfull then necessary for them, but onely for the vaine vse of the present time, and for some vaine respect: this also is cast into the Sea, and better should they be, if they had it not to laniish, and to their owne and many others hurt so to garnish themselves. Men care not what they pay for their vanities, so it doth please their mind for the present, without consideration of the end and vse thereof; but they will giue little or nothing, to doe good withall: so that *Lazarus* Luke 16. 27. *the* can get nothing, and *Dauid* can get no meat. Shall I take my Bread and my Wine, and the Flesh which I haue provided for my Shearers, & giue them vnto one whom I know not, saith churlish *Nabal*? we can be content to giue any thing, or doe any thing to winne the world: but we will giue nothing, nor doe nothing, thereby to win the Kingdome of God. 1. Saaz. 10. 11.

Wee haue heard *Ionah* confessing that hee receiued a charge to goe to Niniue, but hee arose and fled toward Tarshish, and went downe to Iapho, and found a Ship going to Tarshish, and paid the fare thereof, and went downe into it: hereafter wee shall heare, that being entered the Ship, he went to sleepe, and slept soundly, and being wakned, he confessed not his sinne, but suffered the Mariners to deuise to find out for whose cause they were so troubled, and at length also the lots to be cast, neuer confessing it, vntill he was enforced to it. What needed hee to rehearse all this? had it not beene enough to haue said, That he left his businesse vndone, hee was a Sinner? No, for God would haue men to know the stubbornesse and disobedience of *Ionah*, in that this thing was not done vpon the sudden, but vpon deliberation,

The Rebellion of Jonah.

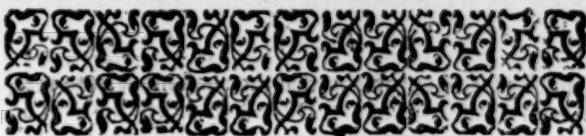
and in no short time, but in some continuance, while hee went from Samaria to Iapho, and thence was departed, and had some while sailed. In which space he had leisure enough to haue repented, but did not. *Jonah* confessed his sinne, that hee should not once haue listned to Satans assaults or reasones of the flesh, and when he had listned, he should not haue liked them, and when he had liked them, he should not haue consented to obey them; & when hee had consented, he should not haue put them in practise; he should not haue fled toward Iapho; & when he was come to Iapho, he should not haue gone to the Hauens; & when he came to the Hauens, hee should not haue paid the fare; and when he had paid the fare, he should not haue entred the Ship; and when he was entred the Ship, he should not haue hoysed vp the sayles, and sailed, and gone to sleepe. But this hee did, teaching that sinne runnes on wheels, as it were downe a hill in all poste-haste, & neuer staies till it arriue euen in Hell. For *Jonah* thought because he came safe to Iapho, therefore he might goe to the Hauens; and because he came well to the Hauens, therefore hee might pay the fare; & because he paid the fare in peace, therefore he might take shipping; and because he entred the ship in safetie, therefore hee might hoysse vp the sayles to goe; and because hee hoysed vp the sayles without danger, therefore he might goe securely to sleepe, and safely to sayle to Tarsish.

So sinnes follow one another like linkes of a Chaine, till the tempest of destruction breake it in sunder. So saith the forlorne Sinner, I haue sworne, and God did not punish mee, therefore I will steale: I haue stolne, and God did not punish me, therefore I will kill: I haue killed, & God did not punish mee, then why may I not doe what I list? I may doe this as well as I haue done other things heeretofore. But if *Jonah* had considered with himselfe that God is the Lord, who is All-seeing and Almightye,
from

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from whom nothing can be concealed, hee would neuer haue taken his iourney to Iapho, or when he came to Iapho, hee would not haue payed the fare, or when hee had payed the fare, hee would not haue entred the Ship, or when hee was gone into the Ship, hee would not haue hoyst the sayles, but rather would haue leapt out from that Ship that would carry him from his God, carrying him from his duty: for he forgets himselfe, thinking the creatures can hide him from the Creator, which is an absurd thing to thinke, seeing nothing can be hid from him: *Heb. 4. 13.* neither would any, I say, adde drunkennesse to thirst, or heape sinne vpon sinne, or suffer an euill thought to take place in him, if they consider that the iust *Iehonah* beheld them in all their very thoughts. All those that pitie *Ionah*, let them pity themselves; for if wee consider our owne estate, we haue as many, and as foule sinnes in vs, as there were in *Ionah*, yea in *Niniue*. *Ionah* confessed his sinne, that we might confesse. He confessed it freely, he confessed it fully, that he knew his Masters will, but not onely did it not, but also tooke another course quite contrary to that which hee commanded: and that not in purpose onely, but indeed also; not for an houre, but a long time; not in struggling with his weaknesse, but in a profound vngodly carelesnesse, or in striuing to ouer-master his conscience, accusing him for his wickednesse. And wherefore hath he written it? but to admonish vs narrowly to looke to our selues, and manfully to fight, that we may stand where hee fell; and when wee haue fallen, as freely and fully to confesse it to God alwaies and to man also, when wisdome commands.

FINIS.



Morning Prayer



Eternall God, and mercifull Father, which art the light that no man can attaine vnto, and yet by thy maruellous lightnesse, driuest away the darknesse of the night, and shadow of death, and by thy grace enlightenest all those, that being in darknesse come vnto thee: I thy vnworthy seruant, doe blesse and prayse thy most holy Name, for all the mercies and gracious benefits, that from time to time I haue receiued from thee; and most humbly thanke thee, that thou hast vouchsafed me this fauour, to passe this night in so quiet and comfortable rest, and hast brought me againe to seee and enioy the light of the Morning. And now I beseech thee, O Lord, of thy infinit goodnesse and mercy, by the merits of my blessed Sauour, that thy mercifull compassion may this day be extended to me, that being enlightened with thy grace, I may not bee carried away by the power of darknesse, to spend this day after the lusts and pleasures of my owne corrupt mind; but that I may with all care and conscience, follow thy Fatherly will, which thou hast reuealed vnto mee in thy holy word. Increase in mee (O Lord) all spirituall gifts and graces, and beate downe in mee all carnall and corrupt affections: enable me by thy blessed Spirit, in some measure, both to withstand that which is euill, and to performe what is good and pleasing vnto thee; and that neither by my owne negligence, nor the power of any temptation, which eitherto the World, the Flesh, or the Diuell shall persent vnto me, I be driuen away from a true faith, but may lay hold

Prayers.

of those gracious promises, that thou hast made vnto me in Iesus Christ my Sauour. Dispose (O Lord) the thicke mists and clouds of my sinnes, which corrupt my soule, and darken my vnderstanding, and wash them away (I most humbly beseech thee) in the precious blood of thy Sons Passion, that so I may bee acknowledged for one of thine Elect, when I shal appeare before thy Iudgement Seat. Giue me a will carefully to follow my vocation, & let thy blessing be vpon me in the same: blesse me in my body, in my soule, and in whatsoeuer belongs vnto mee: lighten my minde, and inflame my heart with a loue of those things that are good; & as my body (by thy power) is risen from sleepe, so my soule may daily be raised from the slumber of sin, and the darknesse of this world, and so both together may enioy that euerlasting light which thou hast provided for thy Saints, and purchased with the blood of thy deare Sonne our Sauour Iesus Christ: to whom with thee, O Father, and the blessed Spirit, be all honour and glory for euermore. *Amen.*

Euening Prayer.

O Almighty and euerlasting God, the Father of mercy, and God of all consolation, that by thy mercifull providence, defendest all those that walke before thee, and put their trust in thee: I poore and miserable Sinner (vnworthy of the least of thy fauors) do yet presume (in the name and mediation of Iesus Christ) to present my selfe before thee, and to offer vp this poore Sacrifice of praise & thanksgiuing vnto thee, that thou hast nourished and preserued me by thy power, and hast guided & gouerned me by thy Word and Spirit: and (as for all other thy blessings) so for that mercy that hath this day accompanied me, whereby I haue both bin preserued from many sinnes, that the wickednesse of my nature was inclined
vnto

Prayers.

vnto, and also deliuered from many punishments, that the finnes that I haue committed haue deserued: I most humbly beseech thee, in the merits of Christ Iesus, to pardon and forgiue mee all my finnes, which either in thought, word, or deed, I haue this day, or any time heretofore committed against thee; whether they be the sins of my youth, or of my age, the finnes of omission or commission, whether wittingly or ignorantly committed: good Lord, pardon them vnto mee, and let them not cause thee this night (as iustly thou maiest do) to take vengeance of me, but be mercifull vnto me, O Lord, in forgiuing the euill I haue committed, in supplying the good that I haue omitted, in restoring me to that which I haue lost, in healing my sores, in lightning my blindness, in cleansing my filthinesse, and in altering the whole course of my corrupt mind, that I may be diuerted from that which is euill, & enabled to performe that which is a greecable to thy blessed will and Word. And Lord, as thou hast this day preserved and kept mee in safety, so I most humbly beseech thee to protect mee this night from all danger, both bodily and gostly, and to giue mee such quiet and comfortable rest, as may enable mee to walke on in that vocation, wherein thou hast placed me, and that I may both bee deliuered from the darknesse of this present night, and may also escape that enerlasting darknesse, which thou hast provided for those, that without Repentance continue in their sins: from which, good Lord, deliuer me and all those that belong vnto thee; and that for the merits of the death and passion of my blessed Sauiour Iesus Christ: in whose name I continue my Prayers for my selfe, & thy whole Church, saying, as he hath taught vs; *Our Father,*
Our

O Lord.

Prayers.

O Lord, prepare our hearts to prayer:

O Lord God our Heauenly Father, wee thy poore and wretched creatures, giue thee most humble and hartie thanks for our quiet and safe sleepe, and for raysing vs vp from the same. Wee beseech thee for Iesus Christs sake, to prosper vs this day in our labour and trauel that it may be to the discharging of our dutie in our vocations, principally to thy glory; next, to the profit of this Church and Common-weale: and last of all, to the benefit and content of our Masters. Grant deare Father, that we may cheerefully and conscionably doe our businesse and labours, not as men-pleasers, but as seruing thee our God, knowing thee to bee the chiefe Master of vs, and that thou seest & beholdest vs with thy fatherly eies who hast promised reward to them that faithfully and truly walke in their vocation, and threatned euerlasting death and damnation to them, that deceitfully and wickedly doe their workes and labours. We beseech thee O heauenly Father, to giue vs the strength of thy Spirit, that godly & gladly we may overcome our labours and that the tediousnesse of that irksome labour, which thou for our sinnes hast powred vpon all Mankind, may seeme to vs more delectable and sweet. Fulfill now, O Lord, these our requests, for thy Sonne our Sauiours sake

in whose name wee pray, as hee himselve

hath taught vs. Our Father

which art in hea-

uen, &c.

FINIS.

